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J. M. J. D.







To our Holy Father,

Pius XII,

This issue of *Dominicana*

is dedicated with

filial affection.



POPE PIUS XII





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# DOMINICANA

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Vol. XXIV

MARCH, 1939

No. 1

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## PIUS XII

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*FRANCIS H. ROTH, O.P.*



THE election on Thursday, March 2, of Eugene Cardinal Pacelli, Secretary of State, as the 262nd Vicar of Christ on earth, echoed with a jubilant melody of thanksgiving in the hearts of thousands assembled in St. Peter's Square. In undiminishing enthusiasm, this magnificent manifestation of filial homage then re-echoed with unparalleled rapidity throughout the universe and was taken up by millions of devout Christians everywhere.

Despite human conjectures as to who might ascend the papal throne, it was Divine Providence that singled out Cardinal Pacelli as the new representative of Christ to carry on the unbroken divine mission of the Church.

The new Pontiff, Pius XII, is no stranger to the American people. His visit to the United States in 1936 won for Him the hearts of all Americans. Then, too, his profound knowledge of the peoples of other nations will contribute, in no small degree, to a successful reign as the Father of Christendom. He is especially well acquainted with conditions prevailing in the Germany of today, having served the Church there as papal nuncio for several years prior to his appointment as Secretary of State. He saw and experienced the aftermath of the Great War and was most influential in successfully bringing about, by a concordat, friendly relations between the Holy See and Germany.

Years later, as papal legate to the International Congresses in Buenos Aires and in Budapest, he obtained first-hand information as to the conditions of the people in South America and in the Balkan States. France and its people he learned to know when the late Pius XI sent him as legate to Lourdes and later again to Lisieux.

Pius XII is blessed with extraordinary qualities to help him in the performance of his office. His gift of tongues will make him a universal Father, and his gift of sympathetic understanding will prove him a compassionate Father. The Catholics of America sincerely congratulate their new Supreme Pastor. In humility they pledge him filial devotion, and they earnestly pray that God may grant him courage and strength in these turbulent days of a rapidly changing world, and may preserve him in health and vigor for many years to come.

*We want to add a wish and exhortation to peace in this paternal message of Ours. We wish to speak of that peace which Our Predecessor of hallowed memory advocated with so much perseverance to mankind and invoked with ardent prayer, and to which he spontaneously offered his life to God.*

*That is a peace which in its sublime gift of heaven is desired by all good souls and is the fruit of charity and justice. We exhort all to peace of mind, which attains tranquillity through the friendship of God, to the peace of families which are united together in harmony by the holy love of Christ, and finally to peace among nations through the interchange of fraternal hands, friendly collaboration and cordial understanding to the interests of the great human family under the eye and protection of Divine Providence.*

—Pius XII, First Radio Message to the World, March 3, 1939.

## PREACHERS-GENERAL

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URBAN FAY, O.P.



ONSIDER how excellent this office is, because it is apostolic; how useful, because it is directly ordained for the salvation of souls; how perilous, because few have in them, or perform, what is required by the office, because it is not without great danger." This is the high estimate of the preaching office set down by Humbert of Romans, the fifth Master General of the Dominican Order and one of the foremost preachers of this day. It is but a reflection of the enthusiasm enkindled in the early Dominicans for the great work for which they were formed. The pages of the history of the early days of the Dominican Order are filled with stories of remarkable zeal and eloquence in the pulpit. Even before the formative days of the Order were definitely closed, Humbert could say: "We teach the people, we teach the prelates, we teach the wise and the unwise, religious and seculars, clerics and laymen, nobles and peasants, lowly and great."

On January 11, at St. Pius' Church in Chicago, Dominican Fathers gathered to honor four missionary priests who have given further evidence that this apostolic zeal still flourishes. In the presence of the Auxiliary Bishop of Chicago, the Most Reverend Bernard J. Shiel, D.D., several Monsignori, the assembled brethren and a host of the laity, the Very Reverend T. S. McDermott, O.P., S.T.Lr., Provincial of St. Joseph's Province, as delegate of the Master General, the Most Reverend Martin S. Gillet, O.P., S.T.M., conferred the degree of Preacher-General on the Very Reverend Robert L. Rumaggi, O.P.; the Very Reverend Joseph M. Eckert, O.P.; the Very Reverend Vincent R. Burnell, O.P.; and the Very Reverend John E. O'Hearn, O.P. This degree is conferred on preachers who have distinguished themselves by long and fruitful service in the preaching field.

The origin of the title, preacher-general, dates from the very earliest days of the Order. It appears three times in the *Constitutiones* of 1228, drawn up under the direction of Blessed

Jordan of Saxony, the immediate successor to St. Dominic as Master General of the Order. It appears again in the Chapter of Paris, 1234, in which it receives but passing mention, a fact indicating that it had already been well established. It seems not too great a presumption to credit its origin to St. Dominic himself; for, although the *Constitutiones* of 1228 were not under his personal direction, yet they may be said to have been drawn up under his inspiration.

The importance of preaching in the scheme of St. Dominic might very well have led him to conceive of various divisions in the preaching office. He realized that not everyone who sought admission to his band of friars would necessarily have all the qualifications he desired in those engaged in such vital work. From the beginning there were three divisions to the preaching office. First, there were those who were engaged solely in preaching to the brethren. The preaching activity of these friars was limited to the confines of the convent itself and at regular intervals they addressed the assembled brethren in the convent chapel or chapter room. Besides this class there were also those friars, appointed by the prior, who, with the approbation of the bishop, might preach to all the faithful within the limits or boundaries of the convent. This class was known as the preachers-in-ordinary (*praedicatores communes*), a name first mentioned by Humbert of Romans.

Among all these preachers there were some who had attained a high degree of eloquence, and in order that these potent forces for good might not be wasted within the narrow confines of convent boundaries, the Provincial and the definitors of the chapter might appoint these more eloquent and experienced preachers to the highest office with the title, preacher-general. To this office greater responsibilities and privileges were given. A preacher-general might travel throughout the whole province and preach to any and all the faithful within the vast limits of the province.

The care exercised in the choice of a preacher-general was of a necessity very great because of the nature of the work and the audience to whom the preacher must address his sermons. They were to be specialists in their field and not only masters of the pulpit technique but also models of religious observance. In order that they might the better exercise their high commission they were excused from the administration of temporal affairs and were admonished to study constantly. Stringent require-



ments were established for this appointment, and among the earliest specific requirements were three years of theological study and mature judgment in the affairs of the Order. These qualifications were constantly added to and the number of preachers-general was limited to one from every formal convent in the province. Besides the duties of the office, they were favored with many privileges, among them being the privilege of the seal, a privilege indicating their prestige in the Order. From the beginning they were numbered among the delegates to the provincial chapters.

The title, preacher-general, remains to this day a mark of special distinction. It is regarded as a testimony of excellence in a field that is the glory of the Dominican Order and coming, as we may reasonably suppose, from the mind of St. Dominic, it places the possessor in a most enviable position. The history of the degree in the province of St. Joseph is not without its special glory. In its comparatively short span of years the province has been blessed with a great number of gifted preachers. The number of preachers-general created by the Master Generals is in itself the finest testimony of the ability and zeal of the Dominican preachers of the province. Since 1881 there have been twenty-seven distinguished ministers of the Gospel upon whom this degree has been conferred. A list of these Fathers will speak for itself. In 1881 the degree was conferred on the Very Reverend Fathers J. V. Edelen\*, J. P. Turner\*, H. F. Lilly\* and C. H. McKenna\*; in 1893, on the Very Reverend Fathers J. A. Daly\*, E. P. DeCantillon\*, and C. A. Splinter\*; in 1901, on the Very Reverend Father P. A. Dinahan\*; in 1905, on the Very Reverend Fathers J. P. Moran\*, J. A. Hinch, and R. P. Cahill\*; in 1909 on the Very Reverend D. R. Towle\*; in 1913 on the Very Reverend S. R. Brockbank\*; in 1917 on the Very Reverend Fathers F. B. Logan\*, J. B. O'Connor\*, M. J. Foley, M. J. Ripple\* and J. H. Healy; in 1926, on the Very Reverend Fathers F. L. Kelly\*, C. M. Thuente, W. R. Lawler and J. A. Mackin\*; in 1933, on the Very Reverend W. R. Burke. Finally, in 1938, the title was granted to the Very Reverend Fathers R. L. Rumaggi, J. M. Eckert, V. R. Burnell and J. E. O'Hearn. To these last four the ceremony of conferring the degree was held in January of this year.

The history of the preachers-general in the province of St.

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\* Deceased.

Joseph is but a continuation of the history of Dominican eloquence which has commanded the attention of the world for seven hundred years. They are the link which joins the modern era with the countless friars who set the world aglow by their preaching since St. Dominic first sent his small band to preach the word of God to all peoples. Their deeds give testimony that Truth will be defended no matter what the obstacle; that the Dominicans will remain faithful to their mission, expressed by Pope Honorius III in confirming the Order as "champions of the faith and the true lights of the world."

## SOME SHAPE OF BEAUTY

HYACINTH CONWAY, O.P.

. . . Yes, in spite of all,  
Some shape of beauty moves away the pall  
From our dark spirits (Keats, *Endymion*)



HE love of beauty is so deeply enrooted in us that the pursuit of beauty is synonymous with the pursuit of happiness. The monk, bent on eternal felicity, who scorns passing things for that

. . . undiscovered country, from whose bourn  
No traveller returns . . .

is content to sum up his supreme vocation as that of a "lover of spiritual beauty."<sup>1</sup>

But if we are unanimous in prizing beauty, there is no lack of disagreement as to what beauty is. The philosopher, fallen on dull days, can always concoct a definition of beauty and thereby start an argument. Even the uninitiated are not immune. John Jones, in a burst of enthusiasm, buys a beautiful (he thinks so) picture of one sunset, two cows and three chickens. He brings it home in triumph to his better half. This worthy lady, as likely as not, will call said piece atrocious, and consign it to the ash can. This domestic disagreement may have two causes. First, the picture is not beautiful; the wife is right. Second, the picture is beautiful; but the wife and John do not *mean* the same thing by the word beauty.

They have failed to indulge in the scholastic exercise called "defining your terms." Perhaps the whole dispute is thus not provoked by the controverted landscape at all. It is an argument about words. The following is an attempt to arrive at a nominal definition of beauty justified by general usage. If John and his little lady choose to agree on it, they will still be able to disagree on its real fulfillment in the landscape.

There is no nook or cranny of the universe, no degree of being,

<sup>1</sup> Rule of St. Augustine.

in which some philosopher, poet or prosaic mortal has not detected the vestiges of what he called *beauty*. Beauty is said to laugh in a comedy, to weep with the tragic muse. Beauty dances dainty minuets in the best Versailles tradition, it peals and thunders in a Wagnerian "Twilight of the Gods." Palaces share it with hovels, as in the case of the beautiful Cinderella. Thirsty souls travel the world around in the pursuit of what they call *beauty*, from the Alps to the South Sea Isles, from the solitary Buddhist monasteries of Thibet to the pulsating metropolises of the New World. Philosophers seek it locked up in narrow rooms, poring over old tomes. Do not be mistaken, the scholar is pursuing beauty. He judges his pursuit of knowledge as supremely delightful, beautiful and good, since for it he renounces all tangible delights, beauty and goodness.

Pens have written *beauty* wherever there is *being*. Through the sky, the earth, the sea, beauty is unwearingly found. It is seen in the sheer grandeur of the heavens: "When Power becometh gracious and steppeth down into visibleness,—*Beauty* I call such stepping down." (Nietzsche) To it is attributed the silent, rhythmic motion of the celestial bodies:

*Beauty*, with metric discipline,  
Hems in  
The stanzas written by the stars,  
The rings of Saturn and the moons of Mars.<sup>1</sup>

In the Book of Ecclesiasticus, it is said of the stars: "The glory of the stars is the beauty of heaven."<sup>2</sup> St. Thomas assigns as one of the reasons for man's erect stature the beauty of the universe: "The senses are given to man not only for procuring the necessities of life, as to the other animals but also for knowledge. Hence, whereas the other animals delight in the senses only as ordained to food and generation, man alone delights in the very *beauty* itself of sensible things."<sup>3</sup> The beauty of the heavens by night is a constant matter of praise in itself and is used as a flattering comparison. Thus writes Byron:

She walks in *beauty*, like the night  
Of cloudless climes and starry skies.

Succeeding beauty by night, comes twilight and sunrise. The combinations of hues, the grandiose extent of these moments defy description. They are simply called *beautiful*. Sunrises, which take place before the workaday world is astir, are like a magnificent

<sup>1</sup> Barrett, Alfred, S.J., "Discipline," *Mint by Night*, (New York, 1938). (*Italics ours*).

<sup>2</sup> Eccli. 43: 10.

<sup>3</sup> *Summa Theologica*, Ia, q. 91, a. 3 ad 3.

pageant reserved for the few. On this magic spectacle, the nocturnal tramp, and those for whom the sunrise is the sunset, occasionally blunder. A spectator on the road to Avignon, leaning over the parapet of a little bridge and munching a matutinal crust of bread, may suddenly enjoy the rapturous sight of the molten red sun swinging up from behind the vast white peaks of the Alps of Provence, transforming the icy, shimmering blue of the night into the pale, warm azure of day, and make his morning prayer in the words of Scripture: "The firmament on high is His *beauty*, the beauty of heaven with its glorious show."<sup>6</sup> As for the end of day and sunsets, the word *beautiful* is so constantly used in association with them that it becomes positively banal.

This beauty of heaven pleases not the eye alone. The intervals between the celestial bodies produced for Pythagoras the sublime "harmony of the spheres." The less gifted among us find this music on a smaller scale:

Where rivulets dance their wayward round,  
Amid the . . . *beauty* born of murmuring sound . . .

To the crystal music of brooks succeeds the crashing symphony of the sea. Turbulent, frothing waves come swirling over the boulders to break with a resounding crash against the solid rock and recoil in an explosion of spray. Does not one call these tremendous sounds *beautiful*? And what of the music of the wind? Whose ear has not been lulled by the silver tinkling of many leaves, dancing to and fro as the breeze filters through their green clusters, or by the low gentle murmur of tall trees inclining before the wind?

Yet more than in the inanimate universe, beauty is proclaimed in pulsating, breathing life. The coveted title of *beautiful* is bestowed upon all the degrees of life, upon plants, animals and men. "Fair as the rose" implies not only a compliment, but fundamentally the beauty of the flower. Animals are called beautiful,—the lithesome panther, the graceful antelope, the splendid peacock, the melodious nightingale. But of all terrestrial beauty praised in song and story, man's beauty undoubtedly holds first rank. St. Thomas alludes to man's physical beauty in speaking of habits: "The disposition of the limbs and hands and feet in a manner convenient to nature is *beauty*."<sup>7</sup>

The coercive power of physical beauty is well known. Pope writes in *The Rape of the Lock*:

<sup>6</sup> Eccli., 43: 12.

<sup>7</sup> Wordsworth, *Three Years She Grew In Sun And Shower*.

<sup>8</sup> *Summa Theologica*, Ia-IIae, q. 54, a. 1, c.

Fair tresses man's imperial race ensnare,  
And beauty draws us with a single hair.

Diogenes Laertius quotes Aristotle as saying: "Personal beauty is a better introduction than any letter." Aristotle himself says in the *Ethics*: "Some things there are again, a deficiency in which, mars blessedness: good birth, for instance, or fine offspring, or even personal beauty."<sup>8</sup>

The spiritual beauty underlying physical beauty is yet more cherished, though perhaps fewer pursue it. It is already impressed upon children in *Beauty and the Beast* where the charming princess is rewarded for her preferment of spiritual over physical beauty by the complete satisfaction of her love when her donkey-headed lover becomes again a handsome prince. In spiritual beauty, two sorts of beauty are distinguished, intellectual and moral, beauty of the mind and beauty of the heart. Of the first, Keats, following Plato, says tersely:

Beauty is truth, truth beauty,—that is all  
Ye know on earth and all ye need to know.<sup>9</sup>

Aristotle assigns spiritual beauty as the cause of spiritual love: "Corporeal vision is the principle of sensible love, and likewise the contemplation of spiritual beauty is the principle of spiritual love."<sup>10</sup> St. Thomas states: "In the contemplative life, which consists in the act of reason, is found beauty properly and essentially,"<sup>11</sup> and again says: "The light of reason is the cause of all the clarity and beauty of virtue." More poetically, Richard Henry Stoddard says:

Without, the somber Real;  
Within, our heart of heart, the beautiful Ideal.

This spiritual beauty, when it pervades all a man's acts, is seen as moral beauty. It is manifested in great deeds, great sacrifices. "Conceive on the human face the expression of courage joined to that of intelligence and goodness, is not the union of these three rays beauty?" (Père Gratry). Hence St. Thomas terms propriety "a certain spiritual beauty."

In gleaning a nominal definition of the word, beauty, from these general usages, the first striking fact is that beauty is predicated of all the different degrees of being. Its application is not limited to any one kind of thing. The heavens are beautiful, flowers and animals are beautiful. Finally, God is beautiful, as may be noted in the words

<sup>8</sup> *Eth.*, Lib. I, cap. VIII.

<sup>9</sup> *Ode on a Grecian Urn.*

<sup>10</sup> *Eth.*, lib. IX, cap. V.

<sup>11</sup> *Summa Theologica*, IIa-IIae, q. 180, a. 2 ad 3.

of St. Augustine: "Too late have I loved Thee, O ancient Beauty." Beauty appears as a quality of being in general. But what particular property of being answers to the term, beautiful? Being and beauty are not used synonymously. Tenements, grey skies, dirty streets, though beings, are usually, to our mind, woefully lacking in beauty. Beauty implies more than nude being, it adds the note of pleasure to the beholder, that is, the character of goodness. Where there is an added radiance, a more evident perfection, there is the term beautiful employed. A fine blending of colors in a winter sunset, a graceful harmony of sounds in a Mozart sonata, the proportionate contour of the features of a Raphael Madonna, these are called *beautiful*. In several places St. Thomas stresses the identity of the good and the beautiful within the object.<sup>12</sup> But he goes on to say: "They differ according to reason." In fact, we do not take beauty as broadly as goodness; it signifies a certain aspect of goodness. A landscape covered with apple-orchards, wheatfields and business-like barns is certainly very good. Yet it is rather to an awe-inspiring landscape such as a cold, frozen glacier, wedged between monstrous masses of forbidding black rock, that the term *beautiful* is reserved. The epithet is determined not by purely sensible pleasure, but by intellectual pleasure. Both landscapes have the same goodness of being. St. Thomas explains it by saying: "Since the good is 'that which all desire,' it is of the essence of good that it fulfil the appetite. But it is of the essence of beauty that in its *beholding* or *knowledge* the appetite be fulfilled."<sup>13</sup> Thus beauty appears to be, in common usage, what it is in scholastic usage: the goodness whose knowledge pleases, *id quod visum placet*; briefly, the goodness of the mind. Thus we praise as beautiful the rainbow whose colors flash across the sky, to the senses so intangible and airy, yet so pleasing to the mind in the vast magnitude of its harmonious proportions and combinations of color. Thus the wise man finds beauty in wisdom, far removed from sensible things, yet which perfectly fits the mind: "I have desired to take her for my spouse and I became a lover of her beauty."<sup>14</sup>

After pursuing beauty through the universe, it seems disappointing to return with a definition no more rich in content than: *id quod visum placet*—that which pleases when seen—which definition has the added disadvantage of being the old-fashioned scholastic edition. Yet such simplicity of content appears perfectly adapted to the common usage of the word. When a person suddenly exclaims "Beautiful!" at

<sup>12</sup> *Summa Theologica*, Ia, q. 5, a. 4 ad 1; and Ia-IIae, q. 27, a. 1 ad 3.

<sup>13</sup> *Summa Theologica*, Ia-IIae, q. 27, a. 1 ad 3.

<sup>14</sup> *Wisd.*, 8: 2.

the sight of a face or a landscape or on the hearing of a melody, does not his rapid and delightful concept resume itself very well in the words: that which pleases when seen? Therein are many perfections vaguely perceived, not yet describable, of which the sum total, the "I know not what," of delight is expressed in the word *beautiful*. This simplicity of content is in itself an enchantment and ennobling of the word *beauty* inasmuch as it brings it closer to the absolutely simple concept of the word *being*. Like *beauty*, the word *being* expresses little actually, yet it implies in its concept an open avenue to limitless perfection. Man's constant pursuit of what, under one form or another, he calls *beauty*, which is so closely allied to his pursuit of the fullness of being or happiness, indirectly shows how united these two ideas are in his mind.

Is it too much, then, to say that by beauty we mean *being*, being which appears to our intellectual natures as all it ought to be? It seems that in its nudity and simplicity the ordinary use of the word *beauty* means no more than this: *perfect being*, which man perceives not solely as animal, but properly as intellectual. In *beauty*, we have a word, a word by its alliance to *being* open to infinity. Have we something in reality corresponding to that word, something as equally pleasant and gratifying as its boundless concept? That is the real problem.



## FREE SPEECH HAS A BIRTHDAY

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CYRIL BURKE, O.P.



FREE SPEECH is a venerable little lady. First legitimate off-spring of the constitutional union of the States, she was born on September 25, 1789, when James Madison, acting upon a previous understanding with the delegates to the Constitutional Convention, proposed seventeen amendments to the original Constitution for the purpose of removing its acknowledged imperfections. Twelve, of which Free Speech was the third, were accepted by the Congress and sent to the States for ratification. The legislatures rejected the first two and in this wise Free Speech became the eldest daughter of the Constitution. As is the case with most babies, growing pains brought woes which were assuaged only by the lenitive powers of the Alien and Sedition Act. The results were favorable, because in her teens she was the pride and joy of our forefathers; many were the men who courted her favor and brought great blessings to the country. Middle age found her serene, and still the inspiration of noble thoughts which stimulated national progress. Today with the blush of youth no longer on her cheeks, she suffers in mental pain because contradictory "isms" demand a hearing in things governmental and social, all avowing that this queenly dowager is their sponsor.

Consorting with sorrow is a dismal prospect for so worthy a dame on this, the occasion of her one hundred and fiftieth birthday. She deserves a better fate. Yet, paradoxically enough, being inarticulate, she is not able to speak out against those who, contrary to her wishes and without justification, attach themselves to her retinue. Consequently, any alleviation of her plight must come from true friends, and the means they must employ are forthright declarations of her nature and legitimate function in human society.

There are such champions. As far back as November 1, 1885, the reigning Holy Father, Leo XIII, viewing the world scene from his throne as God's Vicar on earth and applying the Thomistic doctrine on the nature and powers of man, declared: ". . . the liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance is not in itself an advantage over which society can

wisely rejoice. On the contrary it is the fountain-head and origin of many evils. Liberty is a power perfecting man, and hence should have truth and goodness for its object. But the character of goodness and truth cannot be changed at option. These remain ever one and the same, and are no less unchangeable than Nature herself. If the mind assents to false opinion and the will chooses and follows after what is wrong, neither can attain its native fulness, but both must fall from their native dignity into an abyss of corruption. Whatever, therefore, is opposed to virtue and truth, may not rightly be brought temptingly before the eye of man, much less sanctioned by the favor and protection of the law. A well-spent life is the only passport to Heaven, whither all are bound, and on this account the State is acting against the laws and dictates of nature whenever it permits the license of opinion and of action to lead minds astray from truth and souls away from the practice of virtue."<sup>1</sup>

The above quotation from the pen of the renowned Pontiff is not an isolated expression of Catholic policy in the matter of free speech. Catholic philosophers, theologians and statesmen have given utterance to similar thoughts on numerous occasions. The facts of the case demand it. The faculty of speech, by its very nature, is ordained to truth; and therefore truth is the only product of speech which has a *right* to circulate freely as long as its promulgation is conducive to the public welfare. Were this standard to be applied vigorously, the present discomfort of Madame Free Speech would vanish into thin air.

Relief, however, is not so easily attained. There is an insuperable difficulty which prevents any extensive application of such a yardstick. When can one be certain that he is uttering truths which promote the public weal? Often the supposed truth is mere opinion. Again, while the thought expressed is true, the common good is injured by its publication. Public ownership, for example, of railroads might be just what this country needs. Yet no normal man will claim infallibly that this is true and that any other opinion is most certainly false and injurious to the good of the nation. Or John Doe and his wife, Martha, may have a verbal clash in the kitchen on every Friday night, but this does not warrant a third party making formal announcement of the fact to the other neighbors. As a practical conclusion, it seems that scientific data and the fundamental principles that rationalize human life are the only products of speech to which the *right* of promulgation has been accorded. That there is a God, that He is the last end of all creatures, that He has endowed man

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<sup>1</sup> Encyclical Letter, *Immortale Dei*.

with moral responsibility for his actions, that man has certain rights anterior to the formation of any state—truths such as these are absolute. They are as immutable as nature herself. Any exercise of the faculty of speech with the avowed intention of denouncing these and similar primary truths as false or even questionable is an abuse of speech which ought to be curbed by the public authority.

Nevertheless, men are concerned with more than principles. The bulk of public discussion has as its object the *application* of principles. Needless to say, the field of application offers a wide range for divergent opinion. It would be foolhardy for anyone to assert that his view was the only correct one and that all other theories were undoubtedly false. Therefore on questions of this kind, free and unhampered discussion, as long as it keeps within the bounds of public decency, ought to be allowed. The grounds for such permission should be clearly marked. Varying opinions should not be conceived as having a *right* to promulgation; *expediency* is their sole justification on the assumption that this procedure is the lesser of two evils. In this connection, Monsignor John A. Ryan has declared: "To expose the minds and souls of men to wrong doctrine is deplorable, but to provoke continual strife in the commonwealth by attempting to repress it, is frequently a greater calamity. This is a sound practical rule. . . . The Church admits that such a policy may be preferable even when error appears in its worst form, namely, as a denial of the religion established by God. . . . Again it is extremely difficult to frame legal prohibitions of expression which cannot by administrative abuse be carried much further than the intentions of the lawmakers."<sup>2</sup>

There is some consolation in this doctrine for the above-mentioned lady in distress. It speaks her mind; it clamors for wider acceptance and application. Then too, it clarifies the position of those pseudo-defenders of human rights, peace, democracy, etc., who clutter the airwaves and other media of expression under the aegis of free speech. No one is so naive as to expect that all the trouble of Madame Free Speech will now disappear. Unquestionably, presumptuous and synthetic protégés will continue to cause her no little sorrow. Meanwhile she can find some solace in the thought that inconvenience is the price of her existence. And who will deny that it is better to be (regardless of the state) than not to be?

<sup>2</sup> Ryan, John A. & Millar, M. F., *The State and the Church*, (New York, 1930), pp. 57, 58.

## MURILLO, SPANISH MASTER

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ROBERT AUTH, O.P.



IN THE CAMPUS of the Catholic University, in the nation's capital, stands the National Shrine of the Immaculate Conception. In the crypt of this unfinished monument to Our Lady, Patroness of the United States, is a beautiful mosaic of Murillo's world famous and awe-inspiring masterpiece, *The Immaculate Conception*. The mosaic, composed of more than eight hundred thousand bits of glass of myriad shades and tints, is a triumph of art executed by the artists of the Vatican Museum. Pope Benedict XV, eager to show his appreciation to the American children of Mary, had the work started during his pontificate. In the reign of our Holy Father, Pius XI, whose recent death the whole world mourns, this marvel of Italian art was completed and sent to America.

The oft-reproduced original—a universal favorite—once was, and we earnestly pray, still is in the Prado Museum, Madrid. In times past, during destructive invasions, Spain has felt the loss of the treasures of the masters. Spaniards of the nineteenth century were forced to witness the systematic pillage and thoughtless destruction carried on by the Napoleonic underlings during the Peninsula campaign. Amidst a fortune in art, another Murillo *Immaculate Conception*, a painting now in the Louvre, Paris, was carried across the French border under orders from Marshall Soult, dubbed by critics of a later date, the “enlightened thief.” In 1852, the French government purchased the painting at a price then unheard of in the art centers of the world. Madrid mourned while Paris rejoiced. Spain, overrun by international mercenaries, may once again be deprived of the treasures entrusted to the present generation. Paris, London or New York may find themselves proud possessors of an increased number of Murillo's religious legacies.

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The life of Bartolomé Estéban Murillo reads like a novel. Poverty, struggle, fame and fortune succeed one another in a career unparalleled in Spanish art. Simplicity, purity and a thorough Catholicity characterize his life and labour. This devoted son of the Church was born at the close of the year 1617 in sunny Seville, a city full of

charm, the pride of the Spaniards of the southern province of Andalusia. The record of his baptism is preserved in the Dominican church of San Pablo. His parents, of the humbler class of Seville, worked as artisans to supply the needs of the youngster and his sister. While he was yet in his teens, God called the boy's parents during an epidemic. From this tragic hour an uncle and aunt watched over him and his sister. Noting the talent of the youth, the uncle enrolled him in the school of Juan del Castillo, foremost art teacher of Seville. The youth delighted to sketch his creations along the margins of his text books and on scraps of paper. In 1640, the master Castillo, eager for new fields, transferred the studio to Cadiz, leaving Murillo in his twenty-second year without a guide and all but penniless. Moreover, his sister, Teresa, depended on him for support. It was a rough road that he had to travel, a hard struggle to make the proverbial ends meet.

A small income was realized from his mediocre religious pictures and portraits painted on rough canvas. He found buyers for his works at the weekly fair usually held on Thursdays. Captains and traders, paying a very small sum for many of these crude creations, stored them on ships bound for the recently-converted lands of Mexico and South America, trans-Atlantic Spain, where paintings on religious themes had a special appeal for the poor and unlearned populace. Missionaries in this period as well as in our own age availed themselves of the pictorial method to spread the kingdom of Christ on earth. Art was thus brought to serve the Church and the brush of the poor artist of Andalusia was an instrument for good in the eternal design of an All-wise Providence.

Often in the market-place idle moments forced themselves upon the artist, moments that he used to advantage in diligent preparation for the future. "Murillo's eyes were busy laying up a store of information, gaining an intimate knowledge of the human types about him. To these experiences may be traced the impressions which eventually helped to infuse his devotional pictures with so remarkable a blend of naturalism."<sup>1</sup>

An event occurred in his twenty-fourth year that was destined to effect a profound change in his mode of life and style of painting. Moya, once a schoolmate of Murillo and of late a pupil of the English favorite, Van Dyck, court painter to Charles I, appeared one day in Seville, to the delight of the local artists. In his possession were many reproductions he had made of his master's art. To Murillo, they were at once a revelation and an allurements, creating within

<sup>1</sup> Caffin, Charles H., *Old Spanish Masters*, (New York, 1907), p. 134.

him a desire to see something of the great work of famous artists.

A firm determination to study the paintings of the old masters occupied his every thought. But money was necessary for travel and the over-anxious youth had next to nothing. However, necessity is the mother of invention. "He purchased a quantity of saga cloth and cutting it into the most marketable sizes he primed and prepared the little squares and immediately set to work to cover them with a saleable art. Saints and Madonnas, flower pieces and landscapes, Sacred Hearts and fanciful cascades—he painted them all and disposed of his entire stock to a speculative shipowner for resale in the South American colonies. He then placed his sister under suitable protection, and without informing anybody of his plans or his destination, in 1642, he disappeared from Seville."<sup>2</sup>

With his attention turned towards England, the eager traveler first made his way on foot across the Sierras to Madrid, the capital of the Spanish art world. Velasquez, at the height of his power, favorite of the court and friend of the people, received his fellow Sevillian, encouraged his ambition and even arranged for study in the Royal Galleries. The budding artist, in a heaven beyond his dreams, used as models the works of Titian, Rubens, Van Dyck and Ribera, artists whose works had an especial appeal to his artistic temperament. With untiring zeal and boundless energy, the poor youth served a fruitful apprenticeship, all the while under the gentle guidance of Velasquez, who recognized in him the talents of a master. Progress was rapid, but a longing for distant Seville came over him. As a result, he prepared for the return journey in spite of the protests of his patron and teacher who was eager to finance his advanced studies in the Eternal City. "While others would have thirsted for the widening inspiration of Italy, he hungered to produce himself in his native city."<sup>3</sup>

It was in 1645 that Murillo joyfully retraced his steps to Seville. From that time till his death in 1682, he seldom left its borders or even his studio, so ardent was his application during these fruitful years to his labour of love. A series of paintings for the cloister of the Franciscan convent marks the beginning of his efforts for the adornment of the temples of God round about Seville. Immediately his distinctive paintings arrested the attention of the art-loving, religiously-minded Spaniards. In his attractive and forceful style, critics perceived a blending of the manners of Ribera and Van Dyck, a true

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<sup>2</sup> Calvert, A. F., *Murillo*, (New York, 1907), p. 11.

<sup>3</sup> Calvert, A. F., *op. cit.*, p. 13.

compliment to a novice. It was a style at once natural and delicate, with scope of composition and powerful coloring.

Murillo was, and in the immortality of his art is, an ideal religious painter. His works teem with illustrations of the religious virtues, especially a profound humility, joined to meekness and charity. Such virtues ruled his life and it is little wonder that they should burst forth in compositions inspired by the truths of the Catholic Faith. Secular subjects, with the notable exception of the ever popular paintings of the street urchins of Andalusia, seemed foreign to his art. Seville's churches and museums that have weathered the plundering of the past three centuries allow us an insight into the ideas and images he strove to illustrate. The galleries of Dresden, Madrid, Florence and Rome, to mention but a few, display his beautiful Madonnas. *Moses Striking the Rock* and the *Miracle of the Loaves and Fishes*, were painted for the Church of St. George, in his native town. The Prado of Madrid had amongst its treasures the attractive *Children of the Shell*, *The Education of the Virgin*, *St. Elizabeth of Hungary Tending the Sick*, and the aforementioned *Immaculate Conception*.

By his countrymen, Murillo is styled the "Painter of the Conceptions." Amongst his sacred and devotional works, this subject appears again and again. He loves to portray "The woman clothed with the sun, the moon under her feet." (Apoc. 12:1). No less than twenty Immaculate Conception paintings were conceived and executed by his genius. The exquisite loveliness of Our Lady in her blue mantle and white robe, her feet concealed by the folds of her glowing garments, bids us raise our minds to heavenly contemplation. Mary "our tainted nature's solitary boast," rises above the crescent moon, the symbol of things earthly. "It is as if an unseen hand had suddenly drawn aside an invisible curtain and we, the children of earth, were for a moment permitted to view the court of heaven itself."<sup>4</sup> The purity, innocence and youthfulness of the Virgin's countenance give a glimpse of the painter himself. They reveal something of the character of an artist who said that a painter must be pure of mind and heart to portray scenes in the life of Our Lady, Queen of Artists.

In yet another composition, the youth and beauty of the Mother of Grace is delicately drawn. *The Education of the Virgin* is not as well known as it should be by our present youthful generation, for whom it carries a special message, a message of humility, simplicity and respect for authority. This masterpiece, a gem of Spanish art,

<sup>4</sup> Keysor, Mrs. J. E., *Murillo*, (Boston, 1899), p. 17.



distinctively Hispanic in all its details, is one of Murillo's finest achievements. Tradition relates that the models for the mother and child of the picture were Doña Beatriz and the young Francesca, wife and daughter of the artist. In Murillo's work, we see the Virgin on the balcony of the temple attentively listening to the instructions of St. Anne. Heaven and earth meet in beautiful symbolism as angels descend from above to lay a crown upon the fair head of the maiden clothed in trailing court robes. "This crown or wreath which the artist has introduced is the Virgin's particular attribute as the Queen of Heaven and is also emblematic of superior power and virtue."<sup>8</sup> St. Anne has set aside her daily tasks to attend to the education of her heaven-sent child. In this work of touching charm, Murillo tells a story and teaches a lesson not without importance to our present generation.

The Catholic spirit, so evident in his art, was the guiding light of his home life. His marriage to Doña Beatriz de Cabrera of a well-to-do family of Pilas was a happy and blessed one. Of that union three children were born, two boys and the girl Francesca mentioned above. For a time one of the sons followed in the footsteps of the father, but the youth laid aside the brush and the palette to raise to heaven the chalice of the Lord. The other son also became a priest. Biographers relate that the oldest, Gabriel, came to America, perhaps to the missions of Central America. It is significant that the daughter should have entered the Dominican convent of the Mother of God in Seville. How often the girl must have looked on in childish curiosity as her father painted scenes from the life of the Child Jesus and His Virgin Mother!

Murillo, like Raphael, loved to paint children, the Christ Child and St. John the Baptist being his favorites. *Children of the Shell* reveals the youthful Christ in the act of supplying His cousin, John, with the waters of life. It is symbolic of Christ's communication of love and strength to the herald who was to go before His face to make straight the path. The subjects used for these immortal pictures, known and loved by young and old, clearly reveal their Spanish origin. In his *St. John the Baptist* we see one of the poor lads of Seville taken from the background of his everyday life and through sheer genius made to serve this spiritual theme.

In a whole series of paintings, amongst which we might mention *Boys Eating Melons*, *Boys Throwing Dice*, and *Three Ragged Boys*, Murillo depicts the street-urchins and beggar-boys that he knew. One thoroughly appreciates his keen observation of the life about

<sup>8</sup> Caffin, C. H., *op. cit.*, p. 147.



him and his love for the little ones playing around the studio door or in the byways of the town. His *Beggar Boy*, in the Louvre, crouching on a stone floor between a picture and a basket of fruit, arouses sympathy for the boy and a feeling of admiration for the artist who thus idealizes the homely simplicity of youth.

In our own land one can glimpse some of his masterpieces. The Metropolitan Museum in New York City has his painting, *St. John on Patmos*. The Hispanic Society of America is the proud possessor of two canvasses, one of which reveals his talents as a portrait-artist. In a private collection in Philadelphia rests the artist's *Gallegas at the Window*.

Murillo's last work found him still in the service of the Church. While busily engaged in painting the *Marriage of St. Catherine* for the high altar of the Church of the Capuchin Fathers in Cadiz, a fall from a scaffold terminated his brilliant career. The injured artist was brought home to Seville, where for two long years he lived the life of an invalid. He who had devoted his life and talents to the beautification of the House of God and the convents of His servants now found in one of them a harbor of peace in time of storm. "During the long days of his painful illness Murillo had himself carried into his parish church of Santa Cruz. Here he would spend hours in prayer, before Pedro Campana's painting of the *Descent from the Cross*. This was his favorite picture, and it is related that when asked one day why he gazed upon it so long and so expectantly, he replied, 'I am waiting till those men have brought down the body of Our Blessed Lord from the Cross.'"<sup>6</sup> He died in April, 1682, and at his own request was buried at the foot of this painting which had been the subject of long meditations in his hour of trial.

A great artist and a fervent son of the Church had passed to his reward, but not without having first left his fellow-members of the Mystical Body devotional paintings with a universal appeal. "Like Rembrandt he understood that the true language of the Gospel was the language of the people. Like him, he especially delighted in the merciful and tender aspects of the Gospel."<sup>7</sup> Murillo had always striven to bring the stories of the Old and New Testament down into touch with human experiences and this trait accounts, in large measure, for his world-wide, perennial popularity.

Painting which has been styled "the quasi-daughter of preaching," was a very definite vocation for Murillo who, with a palette instead of a pulpit, apostolically carried on the doctrinal tradition of

<sup>6</sup> Calvert, A. F., *op. cit.*, p. 103.

<sup>7</sup> Gillet, Louis, "Murillo," in *Catholic Encyclopedia*, II, p. 465.

the Church. There was an apostolic earnestness about his work that compelled interest. A critic of Spanish art observes, "Throughout an active career he kept everyone interested and in love with his work by his gift of a language intelligible to all times and peoples, to all classes and even to those not of his Faith."<sup>8</sup> Nor did the eloquence of his work die with him. His conceptions which so profoundly influenced the people of his day have lost none of their primitive charm. It may be that his paintings are less noticed, not because they have lost their fervor, but because the observers have lost their faith. It is to be hoped that his sermons on canvas may help to bring a generation notorious for materialism back to the things of heaven, so to attest to the truth of the observation, "It might be said of the two great Spanish Masters that Velasquez is the painter of earth and Murillo of heaven."<sup>9</sup>

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<sup>8</sup> Caffin, C. H., *op. cit.*, p. 148.

<sup>9</sup> Viardot, Louis, *Wonders of European Art*, (New York, 1874), p. 36.

## METHODS OR MADNESS?

MARK BARRON, O.P.



THIS ALL very well to repudiate even the very sense of objectives in the teaching of English literature and to speak in extravagant terms of the inner meaning of literature and its appeal to something essential in human personality. It is quite another matter to convince the average pupil in this too-appealing world of the twentieth century that Edmund Burke's "On Conciliation with America" is "fun." So it is that one is brought face to face with the question of "methods" in the teaching of English literature. Just how is one to go about the successful presentation of a certain play or short-story? In what way can Johnny possibly be made to appreciate "Il Penseroso" or Gray's "Elegy Written in a Country Churchyard"?

An examination of the "methods" which have actually been adopted in recent years by teachers of literature reveals a striking parallel with modern religion<sup>1</sup> in practise. Both the teacher of English literature and the minister of modern religion have concerned themselves overmuch with simplification and attention to the here and now. The result is a number of vagaries having their roots in the past but savoring very much of the modern confusion.

Thus there is everywhere evident what might be called, for want of a better expression, the flight from reason. It started four centuries ago with the break-up of Christian unity initiated by one Martin Luther. In his *Three Reformers*, Jacques Maritain speaks of the "profound anti-intellectualism" of Luther and "the absolute predominance of Feeling and Appetite."<sup>2</sup> A modern instance of the limits to which such a movement can be allowed to go is the following item concerning Mr. Bernarr MacFadden, the American publisher. When he began publica-

<sup>1</sup> Unless otherwise indicated, "religion" refers to the amazing complexus of contradictory hypotheses posing under that name today. It does not by any means include the teachers and followers of the true Faith of Christ.

<sup>2</sup> Maritain Jacques, *Three Reformers* (New York, 1929), p. 30.

tion of *True Story*, the most celebrated of his dozen magazines, MacFadden "picked common-man editors, not professionals. As soon as one of them showed signs of mental maturity he lost his job."<sup>3</sup>

Now it may seem to be a far cry from Luther to MacFadden and neither may seem to have much to do with literature (to which their contribution is, as a matter of fact, extremely questionable). It may further be objected that the type of mind that can lose itself in the pages of *True Story*, *True Experiences*, etc., is, like the poor, *always* with us. But it must be remembered that Luther started something which the teacher of literature faces every day and which MacFadden solves to his own satisfaction—and the satisfaction of the thousands who read his magazines, thousands who have been exposed to modern "methods" of teaching literature. High-school pupils read and revel in such magazines and, in comparison with the revelations they find therein, anything that the English literature period might offer seems colorless.

Confronted with so powerful an opponent to his noble efforts, what does the teacher do? He snatches the art of literature from its high pinnacle and sets to work to out-MacFadden MacFadden (as if such a thing were possible). Literature must at all costs be made palatable to the pupil. And one of the first costs is generally to make it as soothing as possible to an intellect which indulges in nothing more stimulating than a G-man adventure or the ruefully amorous experiences of an unsophisticated little telephone-girl.<sup>4</sup>

Then there is that indefinable something called "atmosphere." In modern religion it is to be found in the effort to make obligations to divine worship as palatable as possible to the jaded sensibilities of the modern man. Kneeling benches—if there are any—are cushioned. Sermons disguise themselves under titles nothing short of the bizarre. Membership in a congregation is quite definitely of a social nature. A movie screen has even been set up in an English church with a Robert

<sup>3</sup> *News-Week*, vol. v, no. 26, June 29, 1935, p. 28. The present-day widespread popularity of the "picture magazines" among people of all classes is yet another evidence of a most lamentable unwillingness to think. As part of the "blurb" which hailed its coming some two and a half years ago, *Life* could speak of pictures as the new "responsibility."

<sup>4</sup> Cf. Solve, Norma Dobie, "In Praise of Difficulty," *The English Journal*, October, 1933, vol. xxii, no. 8, pp. 636-643.

Taylor film as subject for the contemplation of the worshippers.<sup>8</sup>

In the teaching of literature this pursuit of atmosphere has become positively destructive in its manifestation. Thus the old dependable class-room desks with all of their amateur carvings, nicks and scratches have been thrown out in the back yard. Why? Because there is something decidedly inhibitive about anything stationary in the class-room. Children must not be chained down to a desk. They must be given the opportunity to move about, to express themselves. The class-room must become even more informal than the most informal of libraries. It must be made to differ from a lounge only in this, that its pictures and *objets d'art* are of literary celebrities and that there is a select number of well-illustrated and well-thumbed books. The teacher, for his part, must become a kind of moderator or consultant in much the same pattern as a major professor in the graduate school of a university.

At first it might seem that private interpretation, another innovation of the religious reformers, allowing the individual to proceed on no more valid intellectual basis than his own prepossessions and prejudices, could not possibly have a parallel in the teaching of literature. Yet, what is the "free-reading" movement but an application of the principle of private interpretation? Simply because he finds himself emotionally and intellectually out of tune with certain of the classics which his father and mother were made to study, the pupil of today is permitted to choose from a "free-reading" list what he shall read. The result has been a gradual break with some of the most worthwhile traditions of the past. It used to be that when a speaker or writer wished to put a point across in an original and picturesque manner he would refer to a character or an incident familiar, from their reading, to his listeners or readers. Today there are no such characters or incidents in general currency and who can deny that something of dignity and democracy has been allowed to slip both from our literature and life?

Religion and the teaching of literature are alike, too, in the unhealthy alacrity with which they seize upon certain means to achieve their several ends. Simply because popular feeling in favor of such un-Christian practises as divorce, birth-control and euthanasia has gathered momentum, some Anglican divines discuss, question and express doubt instead of assuming a united and definite stand. Also, definitely stated, creeds of economics

<sup>8</sup> Cf. *Time*, vol. xxxi, no. 13, March 28, 1938, p. 41.

and politics are given blanket ecclesiastical approval, no regard being had for the morrow and the change which it may bring. To put it quite simply, it is the sin of trying to be both *in* the world and *of* the world.

In the teaching of literature this tendency is evident in the too gullible acceptance of the radio and the movies as invaluable aids. It would be foolish to deny that these very popular forms of entertainment have been and are a source of help to the acquirement of a fuller appreciation of the beauties of literature. One needs only mention the excellent cinematic versions of several old classics which have come from both Hollywood and England during the past several years.<sup>6</sup> In the field of radio, there was the series of programs of "streamlined Shakespeare" presented both by the National Broadcasting Company and the Columbia Broadcasting System during the Summer of 1937. The Sunday afternoon "Great Plays" of 1938-39 similarly revives the classic dramas.

But one cannot help wondering about the efficacy of such popular pastimes in the cause of good literature. To begin with, both the movies and the radio are a form of recreation. Modern man indulges in them because they are preeminently a mental sedative. Now, while one cannot very well deny that there are certain recreational qualities inherent in literature (which should, indeed, be read for fun), part of the pleasure occasioned by good reading must ever be the intellectual stimulation which accompanies it.

A second objection is based upon the fact that, with the exception of the drama, literature was written to be *read*. In spite of all its efforts to insure historical accuracy and exact recreation of atmosphere, the movies cannot fully achieve the authentic Dickens. No one who has seen "David Copperfield," "Tale of Two Cities," "Oliver Twist," "Great Expectations," or "Christmas Carol," can presume to say that he has read Dickens. If, having seen these films, he is moved to read the books of which they are a transcript, then have the movies served English literature. But to the average pupil a period of several weeks serious reading must seem very tame and tiresome after several hours of action and thrills in a movie theatre. Similarly, *Macbeth*

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<sup>6</sup> It might be well here to call attention to the fact that serious doubts have been voiced concerning the adaptability of Shakespeare, Dickens and Thackeray to the cinema as a form of art.

or *Hamlet*, cut down to a half-hour radio version with musical interludes, is *not* Shakespeare.

It has been said that confusion concerning objectives and methods in the teaching of literature is fundamentally owing to the break-up of Christian unity. More proximately it can be explained by the radical changes which have taken place during the last fifty years. As movies, radios and automobiles quickly passed from the category of luxuries into that of necessities such familiar pictures as that of Lincoln leisurely reading borrowed books by the light of a log fire came to seem very much a thing of the past. Quite evidently the presentation of the classics would have to undergo a revamping. Hence, reaction which is, before all else, expressive of a deep-seated impatience, set in. Mindful only of the necessity of new tactics, the reactionary saw very little, if any, good in what he planned to abolish.

To initiate a counter-reaction might very well be to leave oneself open to a similar accusation. Hence it is necessary to concede that very probably there is something worthwhile in modern "methods" of teaching literature, just as there are certain aspects of modern religion which cannot be condemned. Thus literature is not something solely for a group of initiates. It belongs to the man in the street just as well as to the so-called intelligentsia. If comfortable chairs are of some assistance toward the acquisition of an appreciation for *Silas Marner*, let there be comfortable chairs. But perish the thought that comfortable chairs had everything to do with appreciation if and when it finally came. Nor can one wholly condemn "free-reading lists." They are perfectly all right in their place and that place is to serve as an adjunct to the required list which most certainly must not be abandoned just because George cannot appreciate the whimsicality of certain of Dickens' characters.

It has been suggested that only with the reform of religion will there come into being a common-sense attitude with regard to the teaching of literature. There being no evidence of any immediate re-establishment of unity in religion, one can but propose the adoption of what might in some way approximate such a re-establishment (and would certainly follow it as a natural consequence). Teacher and pupil alike must learn the meaning of authority and, secondly, the teacher must be required to go harmlessly mad about literature.

Evidence has been brought forward to show that often that



neither the teacher himself nor the pupil whom he is to teach has any clear notion of the teaching authority. There must be an about-face. The pupil must be taught before everything else that what the teacher says *goes*, that the teacher can *exact*, and, if necessary, *demand*. The teacher must learn that, whereas hints and suggestions are the order of the day insofar as objectives are concerned, where there is more especially the question of class-room procedure, he must exact and demand, if necessary. He must be made to realize that authority is given him together with a definite time during each class day during which time he is to exercise that authority.

But authority is not enough. It can always and too easily become tyrannical, cruel, unreasonable even. And so, just as in the most powerful and lovable of religious leaders there has ever been sanctity of life manifesting itself in complete surrender to God and the things of God, so the teacher of literature must be possessed of a streak of madness about his subject. Madness rather than "methods" is to be required of the teacher of literature and it is to manifest itself in personal inspiration and the power to inspire others. If minutes are the daily measure of the teaching authority, they must be minutes that fly rather than plod along upon leaden feet. The period devoted to English literature should be one of enchantment during which the minds and emotions of the pupils are borne to other lands and other times; of realization of the beauty, majesty, force, infinite capacity of language; of the revelation of the meaning and inner significance of character and situation where before there had been next to nothing. To fail in this is to fail as a teacher of English literature. Methods minus such madness are but the refusal to recognize such a failure. They are but short cuts to little successes rather than enduring Success.

Authority, then, and a streak of madness may be calculated to save the day against an onslaught of methods. But what is this authority, this streak of madness if not the realization by the teacher of his own personality, his individuality? No one gives what he does not have—all the "methods" proposed by the educationists to the contrary notwithstanding.



## CHILD OF CHINA

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THOMAS CHANG, O.P.



SO EARLY as the thirteenth century China opened her gates to Christian missionaries. Since then, twenty-one *Beati*, all of them martyrs, have given proof of Chinese fidelity to Christ. But here we are not concerned with these stalwart soldiers of the Lord. Our story concerns itself with one of their little sisters in Christ, who, in her comeliness and her beauty, yielded her virgin soul to God after less than three years of her Catholic life, who was martyr only in desire but whose soul was as strong in faith as were those of her heroic brethren.

Not quite twenty-two years ago on the first of April, in the year 1917, a Chinese girl by the name of Ta-jun was born at Peiping in the North of China. Her early years were passed in uneventful happiness in the home of her parents, who were pagans. While she was still very young, Ta-jun lost her beloved mother. As her father, Mr. Wang, was a merchant, engaged in business away from home most of the time, she was brought up under the kind and motherly care of her aunt. Ta-jun and her two younger sisters were sent to a nearby public school. Revealing even at this early age the unusual keenness of her mind, she made rapid progress in her studies. Sundays and holidays she would spend with her sisters enjoying the beautiful parks of Peiping, playing children's games with the other girls of their age.

At the early age of eleven, Ta-jun finished her studies in the elementary school. Though her father could well have afforded to give his bright young child the advantage of further education, her state of health was unfortunately such that it was necessary to send her to a hospital rather than to school. An infection of the lungs had been discovered. Her family decided to send her to St. Michael's Hospital in Peiping for a complete rest. In February, 1929, she was received by the Sisters of Charity who were in charge there. From the very beginning, her curiosity was aroused by these strange women, who were

so kind to her and so patient, and the sound of whose prayers carried from the chapel to her room. Her "amah" or Chinese nurse, Catherine, though she had been baptized now for many years, was hard put to answer her little patient's continual stream of questions. One led to another: "To whom do the Sisters pray? Who is God? Who is the Blessed Virgin? What is Communion? What is Baptism?"<sup>1</sup> Catherine's theology held out well until it became necessary to explain the Trinity. Then crying, "You make my head ache with your many questions," she called in the theological help of a visiting missionary to satisfy the persistent little pagan. After that, events moved rapidly. There was little doubt left as to where this eager interest would lead. When she had learned its simple prayers, Ta-jun took the greatest delight in using her newly-acquired Rosary beads. Her desire to learn was so great that within two months of the time she began to take instructions, she was judged ready to receive Baptism. Soon there was only one thing left to be done; she must ask her father's consent. Her father was not entirely unwilling, but he thought it would be better to wait until she was much older—until she was twenty at least. But she knocked once again on the door of her father's heart, her most forceful argument being, "Am I certain that my health will hold out until my twentieth year?"<sup>2</sup> Her second letter won the day.

At last on April 21, 1929, the Holy Ghost took possession of this child's heart to make there His everlasting abode. Her devotion to the Blessed Virgin Mary and to the Little Flower moved her to take the name Marie-Thérèse. On the following day, Thérèse received her First Communion in the Hospital of St. Michael during the community Mass. From that time on, she advanced rapidly in the life of grace and in the love of her Divine Redeemer. One day soon after that First Communion, one of the kindly Sisters offered the neophyte this helpful advice: "My child, during your thanksgiving I never see you open your missal. Why don't you use the wonderful prayers that are found there? They serve admirably to foster piety." The child's reply was as unexpected as it was remarkable. "That's true," answered Thérèse, "but after Communion

<sup>1</sup> cf. Castel, Rev. E., C.M., *Rose of China*, trans. by the Rev. Basil Stegmann, O.S.B., (New York, 1934), p. 25. This and succeeding quotations are made with the permission of the publisher, Benziger Bros.

<sup>2</sup> *Op. cit.*, p. 35.

I do not make use of my missal. Then books are a distraction to me. . . . And besides, I have so many things to tell Him."<sup>3</sup> Certainly this was no ordinary child.

Her stay in the Hospital had done much for Marie-Thérèse's body as well as for her soul. On the advice of her physician she was sent to the sanatorium of Wen-Ch'uan, where she might benefit by mountain air. But the fervent young convert found Wen-Ch'uan little to her liking, in spite of the beautiful climate. Here she was separated from her family and her friends except for her faithful "amah," Catherine. Moreover there was no church or even a chapel to which she might go. She did not complain, but when her family saw that the change had not improved her condition, they sent her back to St. Michael's once again. Soon her health was so much better that she could enjoy walking with her aunt. Her father also came from Shanghai to see her at this time. Though he refused the permission she asked to convert her two younger sisters, he was really delighted when he saw how improved she had become and how happy she was in her new Faith.

It was at this time that Marie-Thérèse made known her ardent desire to become a member of the religious community she had learned to love. Her tender years and her frail health made such a desire impossible of fulfillment as yet. But this was no mere childish whim, as we shall see later. At any rate she obtained the promise of the Superiors that her request would be considered when she reached the age of fifteen.

The Winter of 1929-30 Ta-jun spent with her aunt at her father's house in Shanghai. When she returned home in the Spring of 1930, she attempted in vain to take up her school work once more. Though she did not go back to the Hospital as patient, she made frequent visits there to pray in the chapel and to see her friends, the Sisters. In September, 1931, she received the Sacrament of Confirmation. By this time she had little doubt that it would not be long before she was to leave this world for ever. Her strength failed rapidly. Shortly after the beginning of the New Year she was again confined to a hospital bed in St. Michael's. From this time on she was to suffer much, but with remarkable patience. She so impressed a Trappist abbot who came to see her one day that he made his visit a daily practice, for he was greatly delighted and edified to find in her, "the simplicity of a child, patience, and above all a certain

<sup>3</sup> *Op. cit.*, p. 46.

Christian sense, admirable in a neophyte."<sup>4</sup> It was he who suggested to her the vow of virginity which another distinguished visitor, His Excellency, Archbishop Constantini, the Apostolic Delegate to China, gave her full permission to pronounce. Marie-Thérèse gave this idea the full deliberation such a step demanded. A few days of serious reflection brought her to a decision. "I feel that the good God will soon take me to Himself. . . . I am ready to pronounce the vow of chastity."<sup>5</sup> Not long after this she consecrated her virginity to God forever.

Now Marie-Thérèse had little time left to spend in this world. Her sufferings increased day by day; the humiliation of being treated as a mere infant added to the torture of her last weeks in St. Michael's. But she accepted it with as much resignation as possible. She dreaded suffering, she was not anxious to die; this she freely admitted. But she was not afraid either to suffer or to die. "If I had a choice, I should prefer to live—but God's will be done. All I desire is that I reach heaven."<sup>6</sup> The burial-place for her body, she was delighted to learn, would be in the same enclosure with the deceased Daughters of Charity. This particular problem had troubled her for some time, but the ecclesiastical superiors to whose jurisdiction this matter pertained willingly granted the exceptional permission and her father did not refuse her request.

In spite of her grievous sufferings, which increased until her last hour, Marie-Thérèse retained her senses fully until the very end. She prayed continually, but the torments were such that they wrung from her the cry, "I can suffer no more."<sup>7</sup> On February 24, late in the afternoon, her final agony commenced. For more than two hours she lingered till at last with a heavenly smile her arms spread out as on a cross and she passed to her reward.

A simple, uneventful, unimportant life, one might say. But the fact that favors are being attributed to the intercession of Marie-Thérèse must change that decision. Those who knew her best are unanimous in their declaration that she was marked as a favored child of God. They do not deny that she had her faults and human frailties; but they affirm without fear of contradiction the strength of character, the deep piety, the humble

<sup>4</sup> *Op. cit.*, p. 79.

<sup>5</sup> *Op. cit.*, p. 81.

<sup>6</sup> *Op. cit.*, p. 91.

<sup>7</sup> *Op. cit.*, p. 103.

submission to the divine will that characterized her short Catholic life. Especially in the trying days just before her death did these virtues stand out. Moreover, the mildness and docility that conquered her naturally irascible temperament were, after Baptism, noticeably in contrast with her previous dispositions.

We do not claim for Marie-Thérèse the titles that the Church sometimes bestows officially on men, women, and children of heroic virtues. We only wish to show what marvels were wrought in the life of a little Chinese convert who lived for thirty-three months in the fold of Christ and by His grace became indeed a beautiful ornament of the Church in China.

## THE QUALITY OF MERCY IS STRAINED

RAPHAEL GALLAGHER, O.P.



ERIODICALLY, in much the same manner as epidemics of physical sickness, we witness the renaissance of certain moral disorders. Unlike the cases of many of our bodily ailments, the solution of these moral questions is known. Yet, instead of applying the cure, moral quacks insist on treating the subjects as problems of recent origin. There seems to be a devilish delight attached to the licking of a new label and pasting it on the same old bottle of poison.

Within the present century we have had three revivals of the particular malady euphemistically known as "euthanasia." In 1913, the question received some attention due to a magazine article. Twelve years later, the problem gained greater notoriety. Four people were killed and this particular form of murder was again in the limelight. The most recent agitation has been during the last three years. Moreover, support of the teaching is now stronger than it was at either of the other two occasions within the century. At the present writing, the "Euthanasia Society of America" has been formed and a bill to legalize the practice of mercy-killing has been prepared for introduction into the New York State legislature.

The recent resurrection of this controversy was occasioned by the publication of the confession of a grave-digging English doctor who declared that he had taken the life of the incurably ill at five different times without the slightest remorse of conscience. Realization that he had broken the law was of no interest to him. His determination was such that, circumstances being similar, he would again act in the same manner. The controversial outburst that immediately followed was world-wide. The homicidal tendencies of the doctor were defended by the late Lord Moynihan. He in turn received encouragement in his attempt to aid the "Euthanasia Legalization Society" from Professor Julian Huxley, the Earl of Listowel, and Lord Denman, former governor-general of Australia. In this country, such members of the medical profession as Alexis

Carrel, Emanuel Josephson and Frederick Bancroft were quoted as favoring mercy-killing.

Eminent as these names were, there were men of equal renown who clearly perceived the immorality of the doctrine. Objectors included such authorities as Doctors Henri Coutard, Iago Galdston and John E. Jennings. Doctor Max Cutler expressed the attitude of these men when he said: "We do not have the moral right to consider any course medically except one which represents an effort to bring about the recovery of the patient."<sup>1</sup>

In its etymological sense, euthanasia means a death that is easy and painless. This meaning in itself is not offensive. However, at various times it has been employed to cloak the teaching that recommends the painless killing of those who are deemed socially unfit, that is, the incurably sick, the feeble-minded and the criminal. In this sense the word has a significance that is simply and fundamentally immoral. Within recent years it is to the first of these three classes, the incurably sick, that the advocates of euthanasia would apply their doctrine.

In reality this proposal might be fitted with another but true designation—a plan to legalize murder! The sponsors shrink from the use of so strong a mode of expression. Instead, they prefer to coat the lethal pill with saccharine restrictions to make the potion more palatable. The incurably ill are to be effaced but there are to be several safeguards prior to the disposition of the sufferer. In short, they amount to permission on the part of the patient, the nearest relative or guardian, and two physicians specially licensed to provide opinions on the desirability of euthanasia. The consent of these parties, together with an investigation into the proper settlement of the applicant's business and monetary affairs, is to provide a defense against any abuse of the proposed powers by unscrupulous or distracted relatives. The plan is rooted in the idea that men can die whenever they or others decide that this is preferable to a continuation of life.

Underlying this evil is the denial of God's exclusive right over human life. "Men have become possessed with so arrogant a sense of their own powers, as already to consider themselves able to banish from social life the authority and empire of God. Led away by this delusion, they make over to human nature the

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<sup>1</sup> As quoted in the *New York Times*, Nov. 8, 1935.

dominion of which they think God has been despoiled."<sup>2</sup> In usurping the dominion over life there is a violation of the fifth Commandment which "strictly prohibits the accomplishment of the death of another by counsel, assistance, help or any other means whatever."<sup>3</sup> For the Christian, the fact that God has forbidden the killing of our fellow-men should be sufficient reason for the condemnation of this doctrine as an infraction of the divine law. The atheistic lawyer and medical practitioner, refusing even the minimum of good will, demand another solution. The validity of the divine precept is denied precisely because of a refusal to admit the existence of its source. Divine Providence guiding life in its commencement, progress and consummation is conceived as a mere theological fiction because, say they, the Divinity is a figment. Before an approach can be made to these men there must be a solution of the more fundamental difficulty regarding the first of all causes, the agent superior to all other agents—God.

After euthanasia has been judged from the viewpoint of nature, the verdict is that it is opposed to the natural desire for life. It is a perversion of the natural order in that we naturally desire life and "wish it to remain perpetually because man naturally flees death."<sup>4</sup> It is common to every substance that its nature does not aim at self-destruction but rather seeks to preserve itself in being. To accomplish this, the means employed must be in conformity with the dictates of the Author of nature. To attempt to frustrate this natural inclination is to act contrary to nature. Even when the end itself is natural there can be no question of employing unnatural means to gain this end. It is readily admitted that it is natural to avoid suffering. It is also natural to lapse into unconsciousness by falling asleep. However, it is unnatural to avoid suffering by committing murder just as it is unnatural to enter a state of unconsciousness by vigorously applying a piece of lead pipe to the skull. You cannot do right by doing wrong. You cannot tend to the perfection of nature by destroying it, any more than you can climb to the attic of your home by digging a hole in the cellar. These unnatural acts are necessarily against God "for nature loves God above all things as He is the principle and end of natural good."<sup>5</sup>

<sup>2</sup> *Sapientiae Christianae* (Encyclical letter of Leo XIII).

<sup>3</sup> *Catechism of the Council of Trent* (trans. by McHugh & Callan. 2nd ed. New York, 1937), p. 423.

<sup>4</sup> *Summa Theol.*, Ia IIae, q. 5, a. 3, c.

<sup>5</sup> *Op. cit.*, Ia IIae, q. 109, a. 3, ad 1.



On the part of the individual the same argument holds true. Instead of having the power to dispose of his life as he sees fit, "man by a necessity of his nature, is wholly subject to the most faithful and ever-enduring power of God."<sup>6</sup> Modern philosophers with their pagan outlook cannot understand this viewpoint. They do not realize that it is through the creative laws of the Author of life that life comes into the world. Man's rôle is to serve as a medium for its introduction and not as a trespasser encroaching on the rights of God. The failure to recognize a first cause leads to the negation of the distinction between ownership and stewardship, and the failure to realize that absolute dominion is a proper prerogative of God. If there was recognition of the fact that man's dominion lies simply in the use of nature, there would not be such a disregard for divine Providence nor such a flagrant *abuse* by individuals who think themselves masters of their lives.

On others there is the obligation to render such aid as is in accordance with the power committed to man over his fellows. To have men act otherwise is to have them act contrary to the human nature on which the rights of the natural law are based and to defy the Author of nature speaking through the natural law. Thus when there is discussion of the right to end human life, the assumption is that there is a foundation for this right. In reality this is not true, for nature has not established such a dominion over life. Such a concession could be made only by the Author of nature. All the human being can do is produce an individual like to himself by applying his human nature to his offspring. "For an individual man cannot be the cause of human nature absolutely because he would then be the cause of himself; but he is the cause of human nature being in this generated man; and thus he presupposes in his action a determined matter through which he is this man." Thus not being the cause of human nature absolutely, man cannot have dominion over this nature.

A further digression in this regard is evident in the doctrine that the state is above morality. This deviation has led to a misunderstanding with regard to the end and authority of the state and to interference with individual liberties and the rights of man. The result is that the citizen is looked on as the mere chattel of the state. Then, with the state claiming the absolute

<sup>6</sup> *Libertas Praestantissimum* (Encyclical Letter of Leo XIII).

<sup>7</sup> *Op. cit.*, Ia, q. 45, a. 5, ad 1.

dominion that belongs to the Creator alone, it is no surprise to have the civil authority asserting its right to end the life of the individual by euthanasia if either the state or the subject elects this course.

How can the state have dominative power over life if this has never been surrendered by God? The power granted to the civil authority is one whereby the state legislates for the good and the utility of the citizens. Just as the state has not the right to interfere with the rights of the least of its subjects, so also it has not the right to usurp what belongs to the source of its authority. The only power over life and death entrusted to the civil authorities is one whereby "they punish the guilty and protect the innocent."<sup>8</sup> It is the duty of the state to provide for the security of human life. When euthanasia is condoned, the state is neglecting this obligation and administering a mortiferous drug to itself. The element that conserves and promotes the common good is destroyed.<sup>9</sup>

It is the peculiar characteristic of this form of destruction that it has been identified with mercy. However, all that can be said for kinship between murder and mercy is that both commence with the same letter of the alphabet. Apart from this they are most incompatible mates. One is a mortal sin, while the other is an interior effect resulting from the principal act of charity which is love.<sup>10</sup> Of mercy St. Augustine has said that it "is heartfelt sympathy for another's distress, impelling us to succour him if we can."<sup>11</sup> This compassion for another in his unhappiness is motivated by "anything contrary to the will's natural appetite, namely, corrupting and saddening evils, the contrary of which men naturally desire."<sup>12</sup> Thus there is nothing wrong with the compassion we feel for the incurably ill. However, for the virtue of mercy the impulse should be to relieve them of the ailment that is an affliction and not to relieve them of the nature that so ardently desires to continue in existence.

It is partly due to the perverted notion of this virtue of mercy that we have one of the most common arguments in favor of the destruction of those thought to be hopelessly ill. One of our noted doctors spoke the mind of many when he

<sup>8</sup> McHugh & Callan, *op. cit.*, p. 421.

<sup>9</sup> *Op. cit.*, IIa IIae, q. 64, a. 6, c.

<sup>10</sup> *Op. cit.*, IIa IIae, q. 28, Prologue.

<sup>11</sup> *De Civ. Dei*, ix, 5.

<sup>12</sup> *Op. cit.*, IIa IIae, q. 30, a. 1, c.

asked why we do not relieve human suffering by giving the same treatment that is given to brutes. The answer is obvious. To accord both the same treatment is to suppose that man is nothing more than a brute. The vital fact of his endowment with an immortal soul is overlooked. Whereas the brute is capable of nothing more than the perfection of physical life, man has an eternal destiny. Instead of parity between the two there is a gradation, with the brutes "naturally the servants and accommodated to the use of others,"<sup>13</sup> as the "imperfect are ordained to the more perfect."<sup>14</sup> To argue for an equality between the two is folly.

Another feature of this shortsighted pseudo-mercy is its extension only to the grave with no thought for what lies beyond. As with the death of the body the brute is gone, say the euthanasiasts, so also has man departed with his demise. There is no thought given to the possibility that the consent to euthanasia has done more than separate body and soul. The ordination of man to God is of no interest to those little concerned whether or not there is a beatific vision. If at the final instant of life there is persistence in this turning from God, the recipient of the tender ministrations of euthanasia departs from this life having irreparably perverted the order by which he should be subject to God. The result is that the relief of pain in this life will insure an eternity of suffering in the next.

In treating this question, it is impossible not to notice what the inevitable result would be in the practical order. The direct killing of the innocent would undermine the basis of society by disregarding the sacredness of human life. Once the leak has been sprung in the case of the ill, the gap would quickly be widened. Euthanasia would be pointed to as the criterion and the question would be asked that if such a killing is lawful in one instance, why not in others? The result would be appalling. The principle, far more important than any particular life or disability or suffering or misery, would be sacrificed to a sentiment by the very men who claim that sentiment has been subordinated to reason.

Among the things that stand out in this discussion is the positive manner in which the defenders of euthanasia speak of the incurably ill. Doctors should be the first to realize how impossible it is to make such a classification. In recent years

<sup>13</sup> *Op. cit.*, IIa IIae, q. 64, a. 1, ad 2.

<sup>14</sup> *Op. cit.*, IIa IIae, q. 64, a. 1, c.

there has been a steady advance of the forces of science against the diseases listed as incurable. The solution of some of the problems e.g., yellow fever and diabetes, has been reached, while there is good reason for believing that others, such as cancer, will shortly be solved. Instead of dogmatically passing sentence, such men as favor mercy-killing would do well to consider this situation and adopt the attitude that the hopeless condition of the present may be hopeful in the future.

considers the *status quaestionis*, making plain therein the limits of the article's treatment, gives necessary pre-notes, such as definitions and divisions, and lists the difficulties which are summarizations of the "objections" in the *Summa*. If the question has been defined by the Church, the author refers to the sources of the *de fide* declarations. The doctrine of the article is explained next, buttressed where necessary by references to the other works of St. Thomas, and is followed by solutions of the difficulties. Then come the corollaries and *dubia* which deals with matters not definitely settled in the article. Father Garrigou-Lagrange next answers the objections offered by post-Scholastic theologians to the doctrine of St. Thomas, taking occasion to refer copiously to the Commentaries of Cajetan, John of St. Thomas, Gonet, etc. He ends with an examination of relative heretical doctrines and an analysis of their errors.

Father Garrigou-Lagrange has treated at length of the Existence of God, ontologism, the Beatific Vision, the Eminence of the Deity, Divine Knowledge and Scientia Media, the Antecedent and Consequent Will of God, the Universal Salvific Will, Grace and the decrees of the Divine Will, and Predestination. His work is truly representative of the Thomistic tradition. P.H.

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**The Protestant Crusade, 1800-1860.** By Ray Allen Billington. 514 pp. Macmillan, New York. \$5.00.

Working over a period of more than seven years on this study in the origins of American Nativism, Ray Allen Billington, assistant professor of history at Smith College, has produced in this volume the finest and most comprehensive work yet offered in that field. He first probes into "The Roots of Anti-Catholic Prejudice" deeply set in the English colonists long before the outbreak of the American Revolution and then proceeds to trace through six decades the ebb and flow of that stream of anti-Catholic intolerance which reached flood tide in the "Know-Nothing" political victories of the middle fifties. The burning of the Boston Ursuline convent, "No Popery," the "save the (Mississippi) valley" cry of Lyman Beecher, and the Philadelphia riots of 1844—all receive special treatment, while the periods of 1835-40, 1840-44, and 1850-54, particularly given over to anti-Catholic bigotry, have two, three and five chapters respectively accorded to each of them.

Text books in American history both past and present either ignore Nativism or treat it as a political force of rather small importance. Professor Billington quite definitely corrects such unhistorical attitudes and shows Nativism in its full vigour together with its origins in religious intolerance. Apparently unnoticed by the author is

the interesting social phenomenon that, just when each wave of anti-Catholicism seemed ready to inundate the country, it was broken on the destructive shoals of a major war.

To present day American readers of this work, separated as they are from its time by almost a century, the accusations and eagerly accepted untruths listed therein concerning the Catholic Church will seem puerile and grotesque. They may even cause laughter. But to sincere and thinking Protestants the book will be at once a severe embarrassment and a warning. For here, plainly indicated, are the main-springs of a peculiar and an American type of Fascism. Like a subterranean stream their waters still flow unchecked and unnoticed beneath a top soil of religious tolerance, but their brackish currents could be channeled into the open again should a modern Protestant leader of the Lyman Beecher type rise on an appropriate occasion and with the proper slogans. Catholics could profit well by careful reading of the book, not only to better grasp the psychology of successful attack against their Church, so well delineated for them by one not of their faith, but also to consider certain mistakes of policy which, though harmless, frightened Protestants and served to swell the rising tide of religious rancor.

Probably no Catholic historian will agree with the author that "Trusteism" was a "blunder," since it arose through no fault of the Church. The civil law on the matter of ecclesiastical organization had been formulated when Catholics were numerically few. These laws conformed to the Protestant ideal of lay administration of Church property. Hence the Catholic laymen who assumed control of Church affairs were acting quite naturally, even though they little realized that such a condition, if allowed to develop, would seriously hinder Catholicity in the United States. True, the early bishops' unalterable opposition to such a plan helped the cause of Nativism and seemed to mark the Church for a while, as un-American, but three quarters of a century of peace in the administration of Church property has vindicated the far seeing wisdom of the bishops. Two other "blunders" of the Church, as conceived by Professor Billington, namely: "ill-advised comments of some of its leaders" and "the struggle over school funds," are worthy of earnest consideration by Catholic superiors, if only because they come from a disinterested non-Catholic historian. The account and criticism of Maria Monk's *Disclosures*, "the greatest of all the nativistic propaganda works," could have been rendered even more perfect by perusal of the extended review of that scurrilous piece in *The Dublin Review* for May, 1836.

*The Protestant Crusade* is rich, nay more, it is luxuriant in notes, documentation and bibliography, the latter alone making it invaluable to students. It carries also nineteen illustrations, seven maps, a handy index and an appendix which reproduces the constitutions of the era's three greatest anti-Catholic societies. The only other aid that could be suggested would be a graph showing the peaks of intolerance against the Catholic Church from 1800 to 1860.

F.R.

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**The Three Ways of the Spiritual Life.** By R. Garrigou-Lagrange, O.P. 112 pp. Benziger, New York. \$1.25.

The author of *Perfection chretienne et contemplation* and *L'Amour de Dieu et la Croix de Jesus* has prepared *Les Trois Conversions et Les Trois Voies* at the request of many readers for a brief outline of his larger works, setting in clear relief the main principles of ascetical and mystical theology. But this little volume, which has been translated into English, under the title: *The Three Ways of the Spiritual Life*, offers far more than a mere synopsis of its forerunners, a repetition and rearrangement of familiar material. It is the matured expression of a recognized master of the spiritual life, coordinating and unifying a life's work in the light of first principles. For the author sets out "to consider the whole subject from a point of view at once more simple and more sublime," from the mature point of view which fully appreciates that "the most sublime and most vital truths are precisely elementary truths, deeply studied, prayerfully considered, and made the object of supernatural contemplation."

The three traditional stages in the spiritual life—the purgative, illuminative, and unitive—are examined minutely in relation to their corresponding analogues in the physical life of man and in the spiritual development of the Apostles, especially of St. Peter. To this simple plan of procedure is brought all the breadth of vision and profundity of thought evidenced in the earlier writings of Father Garrigou-Lagrange. The writings of St. Catherine of Siena, St. John of the Cross, Bl. Henry Suso, John Tauler, the doctrine of St. Thomas Aquinas, and the Gospel narrative according to St. John are made the chief witnesses to the author's conception of the spiritual life as a vital, organic unity. We have here no "mechanical juxtaposition of states, but an organic development of life . . . a vital development in which each stage has its own *raison d'être*." The transition from one stage to another is marked by a conversion which begins a process of purgation more or less lengthy depending upon



the will of God and the dispositions of the soul. The first conversion takes place at the first impression of sanctifying grace into the soul. The purgative process is carried out by the soul itself with the aid of actual grace. There are, however, many defects that cannot be completely eradicated until God subjects the soul to new purifications. The second conversion, which leads the soul to the illuminative way, is according to Father Garrigou-Lagrange, following St. John of the Cross, a passive purification of the sensible faculties. After this terrible torment the soul comes into the serene calm of infused contemplation. The purifying fires return once more. It is the third conversion, the passive purification of the spirit, which penetrates the spiritual faculties of the soul and rids them of all imperfections. The height of spiritual peace and joy are finally reached in the loving and continuous union of the soul with God.

Containing all those qualities usually associated with any work of Father Garrigou-Lagrange: insistence upon principles, clarity of thought, forcefulness of expression, this book will serve equally well as introductory or supplementary reading of important aspects of the spiritual life. F.W.

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**Colored Lands.** By G. K. Chesterton. 238 pp. Sheed & Ward, New York. \$3.00.

Since the death of Chesterton a wealth of literature has sprung up to keep fresh his memory. But the memories of the "gigantic unity" that was G. K. cannot be kept alive half so well through the literature that has arisen about him as by the force of his personality expressed in his own writings. This latest collection of his unpublished writings recalls Chesterton again and once more we hear him through the voice of his prolific pen. We hear him roll out his thunderous laughter in his caricatures of himself and his fantastic stories. One might almost say that we do better in the huge task of understanding the man through this literary visit than we could have done through one of his personal visits. The collection takes us rapidly through the literary attempts of Chesterton, from the time when he was the literary genius of his schoolboy debating club to his later and mature days.

All his life Chesterton attached importance to fantasy as a literary channel. Although it is the *Autobiography* that makes us realize how great a part fantasy played in his interior life, it is his earlier works which show us its evolution. Chesterton the agnostic, is not quite so sure of himself in the realms of fantasy as is Chesterton the believer. For to be successful, fantasy must be anchored to truth. As Chesterton himself expressed it, fantasy is truth read backwards.



It is interesting to see that his earliest attempts at the fantastic are weighted down with undue solemnity. Much that could have been treated lightly and in a more easy style receives ponderous treatment. But perhaps that is asking too much of a very young man with a sometimes over serious concept of himself in the field of literature. At any rate as he advanced in years and wisdom he became more and more the master of the situation and the realms of fantasy became a pleasure to himself and his readers.

Fantasy in the mature Chesterton was neither ponderous nor was it all nonsense. While he considered it a means for easy treatment of light topics, he also used it as a satisfying channel for weighty messages. His greatest enjoyment was to indulge in the paradox of outlandishly serious statements. At times an apparently pointless story is carrying an awesome truth and at other times the story may be just a literary adventure into the fantastic.

During his career as a lecturer, Chesterton was famous for his ability to laugh away his opponents. In this book he often turns that laughter on himself and his grotesque self-caricatures are sights to behold. His sense of humor was as big as himself and he had the happy faculty of enjoying a joke even if he were the victim. The book abounds with the merry, informal Chesterton, the man whom millions loved. He has long been established as a writer and this book can do no more in that line. *Colored Lands* is full of enjoyment for those who appreciate good humor and as an addition to the Chestertonian library it is not to be missed.

U.F.

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**Through Lands of the Bible.** By H. V. Morton. 440 pp. Dodd, Mead, New York. \$3.00.

Among the many reasons that make H. V. Morton the popular writer of travelogue are his wide range of knowledge and his deep understanding of human nature. The author in his travels encounters many strange and bizarre creeds and customs, yet he never makes them an object of ridicule or censure; on the contrary he always attempts to comprehend their history and their meaning. Seldom does a work whose object smacks of archeology or any other form of antiquarianism arouse interest in the average reader, yet the adventurous spirit of Mr. Morton, the numerous personal anecdotes, and his easy-flowing style make his works as interesting as the ever popular detective story.

Mr. Morton's recent book, *Through Lands of the Bible*, blends the excellence of his previous works with a freshness of approach to the historical spots of the Old Testament and age-old shrines of Near-

Eastern Christianity. Crossing the Syrian desert to Bagdad, he stopped on his way to view the ruins of the Church of the renowned St. Simon Stylites. At Bagdad he visited the Chaldean Christians and at the risk of his life secretly observed the Shia flagellants of the Moslems. He explored Ur and Babylon, ruminating upon their ancient greatness and their present ruin. Thence he journeyed to Egypt, where he spent a good while with the little known Coptic Christians, visiting their ancient churches and monasteries. His pilgrimage ended at Rome.

For its sheer interest the work surpasses anything that has come from the versatile pen of the author. We must add, however, that when the author touches questions of Biblical Introduction, even though this be done *quasi per transennam*, we cannot always be in complete accord. The statement (p. 89) that the Book of Daniel "had more religious significance than historical accuracy," and the assumption of possibility of error in other canonical works are difficult to reconcile with the divine inspiration and consequent inerrancy of the Scriptures. We do not, moreover, expect Mr. Morton to feel himself bound by the decisions of the Biblical Commission with regard to the so-called "Deutero-Isaiah," but we do take exception to his blithe assertion of such a shadowy personage without, apparently, taking into account the very serious arguments to the contrary. After all, the existence of a "Deutero-Isaiah" has not yet been proved. The same may be said of his assertion of the late date for the Book of Daniel. DOMINICANA has no desire to be captious, but this book has been proclaimed and praised even on the front pages of Catholic journals. We presume, we even hope, that many Catholics will read it, but the Catholic public has the right to be warned that not all the doctrine therein contained is accepted as truth by the Church and her biblical scholars.

H.A.

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**Heroes of Thought.** By John Middleton Murry. 364 pp. Messner, New York. \$3.75.

Like many of his fellowmen John Middleton Murry, the renowned English critic, is worried about the future of the world, especially of democracy. To save democracy, to make men cognizant of its story, its ideals, its failures, its need of redemption, he has written *Heroes of Thought*.

The work is a splendidly written plea that men return to a consciousness of democracy's origins. To portray the story of democracy's growth from medieval society, Mr. Murry has analyzed the minds of those men who, in his opinion, have experienced that growth

in thought and imagination. Montaigne, Cromwell, and Milton are here represented as prophets of the individual; Rousseau and Marx as proclaimers of new societies; Goethe, Godwin, and Shelley as seekers of new foundations for religion; and finally, William Morris as a modern medievalist.

From the author's interpretations of the thought of these men the reader acquires a fair knowledge of his philosophy of life. Certainly Mr. Murry has no sympathy for modern "isms": Totalitarianism he castigates, Liberalism and Individualism he abhors, Nationalism and Sectarianism he rejects. Society and Christianity must be regenerated and that, not by mere social legislation, but by the rebirth of the individual. He demands a universality of religion, a return to Christian love, a re-creation of an acknowledged spiritual authority. All this would seem to make the author one with the Catholic Church. Yet in spite of a very pronounced sympathy with the Church, quite patent in his essays on Chaucer, he rejects the Church and subscribes to the doctrine of Invisible and Visible Church. The reason is not hard to find; for M. Maritain has given it, in his masterful work *Three Reformers*.

In this book, the eminent French Thomist gives a profound study of Rousseau and his doctrine. He shows that Rousseau perceived important truths which his age had forgotten: the existence of God and of the soul, the justification of virtue, the essential dignity of man, etc. All these are Christian truths, but for Rousseau they have lost their substance; for they are not based upon reason and faith but upon feeling. Christianity is stripped of the supernatural. It becomes naturalized. "To believe that we are called to lead a divine life, but to believe it of our natural life, not our life of grace; to proclaim the law of love for our neighbor, but in separation from the law of love of God and so to lower love to the level . . . of humanitarianism; to understand that there is in this world something awry, something horrible which ought not to be . . . to want to have the world restored by man's power or natural effort and not helped by the divine medicine dispensed by the Bride of Christ. In a word to laicize the Gospel, to keep the human yearnings of Christianity but do away with Christ . . . a Christianity separated from the Church of Christ," this is Rousseauism. And Mr. Murry is a Rousseauist.

V.M.

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**The Vatican As A World Power.** By Joseph Bernhart. Translated by George Shuster. 443 pp. Longmans, Green, New York. \$4.00.

"The more conscientiously unadulterated historical truth is ex-

plored," said Leo XIII, "the more clearly will every unprejudiced mind see that despite the many shadows which can be discerned on the human figures of the popes and their associates, that history as a whole speaks with sovereign insistence to the mind of man of a Church of Christ that is divine." It is upon these human figures of the popes and their associates that Joseph Bernhart throws the spotlight of history, revealing a world power the most universal and the most enduring the race has known.

With unflagging interest we follow the Papacy in its bitter conflict with the powers of this world. From the days of St. Peter to the threshold of the reign of our late Holy Father, Pius XI, we behold the Papacy in its moments of greatness and weakness. We are not reading a dry assembly of historical facts. We seem actually to live again with those great Consuls of Christ, Gregory I and Leo I. At Canossa we are present at the unforgettable scene between Gregory VII and the Emperor, Henry IV. During the pontificate of Innocent III we see the heritage of Gregory carried to its full perfection. The Papacy becomes the throne of the world. Then as the reign of Boniface VIII draws to its close, and later during the Western Schism, catastrophe all but overwhelms it. It recovers, only to take up the struggle once again; now against the revolters of the sixteenth century, now against Napoleon and Bismarck. From all the upheavals of its life the Papacy emerges essentially unchanged, unvanquished, indestructible; for in the words of Schiller (as quoted by the author): "Though every time a Pope dies the chair of succession is broken and must be linked together again at every new election and though no secular throne has ever so frequently changed its incumbent or been so stormily assailed and abandoned, yet this remains the only throne on earth which seems never to have changed its occupant. For only the Popes die: the spirit which informs them is immortal."

*The Vatican As A World Power* is not a philosophy of the history of the Papacy, because, as the author says, there can be no philosophy of that history, any more than there can be a logic of the Christian story of salvation. Neither is it a detailed and complete history of the Church; it is, rather, a rapid and clear-sighted summary of the outstanding events in the reigns of the successors of St. Peter.

We are indebted to Mr. Shuster not only for making this excellent work available in English but also for a crisp, vigorous translation that makes the book thoroughly readable and enjoyable. S.D.

**Lord Macaulay.** By Richmond Croom Beatty. 381 pp. University of Oklahoma Press, Norman. \$3.00.

Perhaps no other public figure of the last century was more whole-heartedly loved and hated, more universally admired and condemned, more sought after, lionized and fawned upon than the homely, lumpy and ungainly Lord Macaulay whose genius was acknowledged even by his enemies and whose hatred for them in return was profound and implacable. His speeches and writings were more widely read and discussed than those of any of his contemporaries; his vibrant and forceful personality was the deciding factor in many a debate and his caustic tongue and pen alike spared no enemy, be he prime minister of England, governor general of India, author, poet or member of Parliament.

In this, the most recent of his biographies, there lives again not only the gifted author of the *Laws of Ancient Rome*, the *Trial of Warren Hastings* and the classic but non factual *History of England*, but also England's most ardent liberal, her most eloquent member of Parliament and her stoutest champion of the rights of her middle class to property ownership and to suffrage. Mr. Beatty's treatment of his illustrious subject does not begin and end with his literary and political career nor does he merely sketch a portrait of the Victorian Whig. The whole life of Lord Macaulay is painted on a broad canvas and his genius, his character, his good and bad points, his successes and failures are all discussed with unbiased candor. Nothing is exaggerated, nothing is minimized. The result is a complete picture that cannot help but please the eye of the most discriminating lover of biographical art. The dominant, pugnacious little Whig enlivens every page and it is with pleasure, mingled with not a little regret, that the reader puts down the book after a delightful journey through nineteenth-century England with Tom Macaulay as a traveling companion.

Nine biographical studies, exclusive of the present one, have been written about Lord Macaulay. Mr. Beatty has consulted them all but for his primary sources he has used almost exclusively the works of Macaulay himself. These are the *Edinburgh Edition of Macaulay's Works*, in eight volumes, edited by his sister, Lady Trevelyan; his *Life and Letters*, by his nephew G. O. Trevelyan, and his *Journals*, in eleven volumes. The *Parliamentary Proceedings* of Hansard were used for Macaulay's speeches in the House.

Mr. Beatty has made a valuable, learned and notable contribution to the biographical field of literature and his readers are assured of a biographical treat when they take his *Lord Macaulay* down from their book-shelves.

R.V.

**The Great Heresies.** By Hilaire Belloc. 274 pp. Sheed & Ward, New York. \$2.50.

the poor medieval mind, but having no present import, thanks to the tolerant spirit of our age. Belloc evinces no sympathy with such a notion. He insists that the historian without a knowledge of heresy has a weak grasp of modern conditions, a poor insight into the past. Since heresy "is the dislocation of some complete and self-supporting whole by the introduction of some novel denial of some essential part therein," Christian heresy becomes the disruption of that Christian culture which was productive of the European mind. Heresy is formative of a new society, it originates a new life and vitally affects the society it attacks. Whether the doctrine attacked be true or not, the historian must realize that this new doctrine determines the future of the society which believes it. This, for Belloc, is the historical importance of heresy.

From the long list of heresies which have risen against the Church, Belloc chooses five as basic and typical. Arianism exemplifies the destruction of a root of faith, Mohammedanism the attack from without, Albigensianism the cancerous growth from within, and the "Modern" the rejection of all transcendental affirmations. The natures of these heresies, their origins, the story of their attack, and finally, their actual or possible effect upon social life are analyzed in that Bellocian manner which is so well known to the historian's disciples.

This work is important because it is, in great part, a summary of much that Belloc has written. The treatment of Mohammedanism recalls the *Companion to Wells' Outline of History* and *The Crusades*; the chapters on Protestantism revive memories of *Europe and The Faith* and *Richelieu*; while the warnings about the present struggle against the Church, which he calls "The Modern," reverberate with the challenges of the opening chapters of *The Crisis of Civilization*. The principles basic in these works are here emphasized with added earnestness and simplicity; their important facts are again marshalled and examined; their conclusions are restated and reaffirmed.

V.M.

**What is Communism?** By E. Delaye, S.J. Translated by B. Schumacher. 186 pp. Herder, St. Louis. \$2.00.

**Communism and Christians.** Translated by J. F. Scanlan. 294 pp. Paladin Press, London. 7/6.

To meet and conquer an adversary one must understand his doctrine in principle and conclusion; for emotional outbursts against

the opponent are ineffective and only clutter the field of battle, ignorance of important principles in his system engenders a weakness in one's own failure to recognize whatever of truth is present in his thought prejudices the chance for success. In a word, he must be recognized for what he is. This is especially true of the Catholic in regard to Communism. Too many Catholics have failed to see Communism as an integrated system of thought, few have realized that Communistic materialism is not Epicureanism, most of us have failed to recognize that "the danger of Marxism lies in that imbrication of truths and errors which guarantees its solid foundation." In the acquisition of this complete understanding of Communism both these books will be of invaluable help to the Catholic.

Father Delaye's avowed purpose is to give to the layman a clear and brief exposition of Communism. He proposes to recite, as it were, in a very simple and orderly manner the Communist creed. In as intelligible a way as the obscurities of Hegelian philosophy will allow, he shows the deep rootedness of Communism in the Hegelian dialectic, even though it does throw the emphasis from the ideal to the material. Proceeding to reveal the Communist notion of man, he exposes its degradation of the human personality. In his analysis of Communism as a religion, Father Delaye shows that Communism is a religion of this-worldliness with a creed, a clergy and a future paradise, the triumph of the proletariat. He closes his treatment with an examination of the opposition between Communism and Fascism.

*Communism and Christians* is the reply of French Christians to the "outstretched hand" of Maurice Thorez, the general secretary of the French Communist party. The collaborators are, in the main, Roman Catholic: Mauriac, Père Ducatillon, O.P., Daniel-Rops and Alexandre Marc; one, Berdyaev, is a Russian Orthodox Catholic, while Denis de Rougemont, is a Calvinist.

Mauriac's essay is a brief statement of the question of Catholic cooperation with Communism. The four essays of Père Ducatillon which follow are concerned with the fundamental basis of Communism and consequently treat much the same matter as does Father Delaye. Père Ducatillon is almost scrupulous in his care to give an objective expression of Communist doctrine. Alexandre Marc's portrayal of the fate of religion in Russia during the past twenty years shows that the activity of the Union of the Godless and other Russian anti-religious organizations should make the Christian wary of any union with Communism. Berdyaev and Denis de Rougemont reject Communism for its anti-personalism and totalitarianism respectively. The final essay, by Daniel-Rops, is an impassioned plea



that Christians become true followers of Christ, for Communism is born of Christian negligence.

Clear in exposition, forceful in language (thanks to the translators), objective in treatment, both these works are highly recommended. N.H.

**The Science of World Revolution.** By Arnold Lunn. 355 pp. Sheed & Ward, New York. \$3.00.

A comparative study of the French Revolutions of 1789, 1848 and 1871, and the more recent upheavals in Russia and Spain have led Arnold Lunn to the conclusion that there is in these social revolutions a similarity of pattern approaching scientific exactness and identity. The seeds of revolt are always planted by radical intellectuals who reap the fruit of their folly by disappearing from the scene when the revolution actually arrives. Their place is taken then by more practical leaders, to whom persons or principles mean nothing when they block the road to power. Mr. Lunn gives practical point to the results of his research when he shows that in England the destructive work of the intellectuals preceding all social revolutions is growing in effectiveness. Admitting that there are parallels in this country, he allows American readers to draw their own conclusions with regard to conditions here.

Finding little difficulty in proving that even the history of revolution repeats itself, Mr. Lunn devotes most of his time to a "survey of Socialism in practise and a criticism of Socialism in theory." On every page the careful logic of an experienced controversialist is in evidence. Well-documented throughout, this book contains a diversified array of damaging quotations from authoritative Socialist sources, from Karl Marx to Earl Browder. However, Mr. Lunn is unfailingly fair to the opposition and does not hesitate to defend Socialism against arguments which he refuses to accept as valid.

The cowardice and sloth that shirks the difficulties of moral and intellectual problems is, in his opinion, the basic cause of the revolt against civilization. "The Utopia of Communism is the paradise of the escapist taking refuge from reality in a world of wishful thinking." Civilization's defense must be not only the intellectual rearmament which assails the fallacies upon which Socialism rests, but also the convincing moral argument which translates into action the social implications of Christian thought.

Mr. Lunn is always interesting and witty as well as scholarly, even when his subject is "The Labor Theory of Value." However, some noticeable repetition might have been avoided by a more orderly arrangement of the material. Still, the author can scarcely be



blamed for his almost impatient insistence on the unreasonable character of Communism and its defenders who shout but do not argue, who assert but do not prove. Besides being an enlightening explanation of events in the very recent past, this volume repeats with vigorous clarity a warning word which has been heard before but must be more attentively heeded. A.O.C.

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**Sir William Blackstone.** By David Lockmiller. University of North Carolina Press, Chapel Hill. \$3.00.

Like other important figures in the world of thought, Blackstone has been overshadowed by his work; Blackstone the man has been forgotten for Blackstone the commentator. His work on the laws of England has been a legal classic for centuries but of the man who wrote it the world knows very little.

To make men cognizant of the life of this lawyer, who was also professor, poet, critic, member of Parliament, reformer and judge, is the purpose of this biography. Whether the author succeeds or not will depend, in great part, upon the reader's opinion of what a biography should be. For there are two ways of writing biography. One we may call the chronological method, the other, the philosophical. In the first the author resembles a photographer. From original sources, contemporary evidence, and from later research he gives a photograph of the subject—a photograph complete, objective, balanced, but also, uninterpreted. You see the outer man in all his detail but the soul, the inner urge, the spring of activity is lacking. In the philosophical biography the author is a portraitist whose aim is to bring into greater relief those basic elements which are the key to the rest. In this method there is selection of detail, an emphasis upon one fact, a softening of the other, an interplay of lights and shadow. Belloc is the classic artist of this method.

Now Mr. Lockmiller has followed the first method and that from necessity; for this work brings the number of biographies on Blackstone up to the grand number of three. The author's research has been extensive but the data on much of Blackstone's private life is still rather meagre. Each phase of Blackstone's life has been given consideration. The life of law students, the condition of the bar, the practice of the judiciary are treated with as full a wealth of detail as present knowledge will allow. For this the author is to be heartily thanked. Hence, for the legal student who would have a greater knowledge of this all-important colleague, the book is indispensable. But the layman, whose interest is not in detail but in interpretation, must wait for some future Belloc to reduce the compound that was Blackstone into its basic elements. V.M.

**Political Philosophies.** By Chester C. Maxey. 692 pp. Macmillan, New York. \$4.00.

These days of totalitarian ascendancy and democratic decline have witnessed a revival of interest in political philosophy. When, therefore, an author sets out with the avowed purpose of rejuvenating political theory by "reanimating dead men, forgotten issues and fading ideas in such a way as to make them vivid and real to modern minds," his efforts are bound to receive more than passing notice. Professor Maxey has attempted this objective by the pedagogical process of combining a swift biographical account of each supposed master of political theory with a concise exposition of the nature and import of his work. A summary of each author's writings and doctrines and a few selected quotations from his important works, intended to give the reader a familiarity with his thought as expressed in his own words, make the volume a worthy addition to the literature on this subject. The author rounds out his contribution by a survey of the present status of democracy and a personal evaluation of the function of political philosophy.

Never pedantic, persuasive in style, generally thorough in analysis Professor Maxey lacks little in the mechanics of his work. Undoubtedly Catholics will view with regret the relatively meagre space given to the findings of great scholastics. Their prince, Saint Thomas, is granted a hearing but it is a rather brusque one. There are indications that the author has not sought intellectual solace in the writings of the Saint himself. His quotation from a non-Thomistic source, *Coker, Readings in Political Philosophy*, his unhappy choice of the relationship between the state and a murderer (p. 131) as an exemplification of the futility of the Christian thesis concerning the moral nature of the state, and the utility of amoral Machiavellianism, are indicative of this failure.

The word "unhappy" is used advisedly because two hundred years before the Florentine Chancellor saw the light of day Saint Thomas held the state to the same ethical standards as a private individual in order to validate its authority for taking the life of a criminal. In the *Summa Theologica* IIa IIae., Q 64., A. 2, Saint Thomas declares: "Hence we see that if it be expedient for the welfare of the whole body that some member should be amputated by reason of its being bad and corruptive of the rest of the body, the removal of that member is praiseworthy and salutary. But every individual is related to the whole community as part to the whole; and hence if any man be dangerous to the community and is corrupting it by reason of some crime then it is right and wholesome that he

should be put to death for the sake of the common good." No explanations are required for this reasoning; its conclusions are patent. It is well to note that the Thomistic doctrine denies to the state the authority of taking the life of an innocent man. He is a rational creature and as such is not a mere part of the state. It is only when, as Saint Thomas says in his reply to the third objection, a man removes himself from the order of reason by acting irrationally that he becomes a mere part and subject to the same treatment than an individual exercises on a diseased member of his own body. The Angelic Doctor has here vindicated the right of the state to take the life of a criminal without granting it immunity from the conventional rules of private morals. Thus the charge of the Professor that the moralist who refuses to do so "makes himself absurd" (p. 131) falls flat; the series of absurdities which he enumerates (p. 131) are straw men consumed by the flame of fact. Perhaps the present plight of governmental institutions can be attributed to a philosophy of government which holds with Profesor Maxey that "All clear-minded political thinkers are in substantial agreement with Machiavelli as to the practical impossibility of subjecting states and statecraft to the same rules of morality as private individuals" (p. 132).

However viewed in its broad outlines Professor Maxey's work is well done. He is to be congratulated for his effective treatment of our political inheritance, for the continuity preserved in his story, for the ease in expression so apparent throughout the text. The work can be highly recommended as a source for anyone seeking a ready knowledge of political theory, particularly as proposed by thinkers outside the Catholic tradition. C.B.

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**Cosmology.** By Paul Glenn. 338 pp. Herder, St. Louis. \$2.25.

During the past few years, Father Paul J. Glenn has written a series of text books in philosophy which has gained much recognition from professors and critics. Recently his *Cosmology* has appeared which is the tenth and last book of the series.

Although this work should have been treated after logic, Father Glenn has reserved it until the end because of a certain fear of broaching matters cosmological. For on the one hand, as he remarks in his preface, such a book would surely be accused of stepping rashly and irreverently upon the sacred field of physical science; on the other, it would inevitably be taken warmly to task for not noticing more fully the data of modern science. In spite of this fear the author has ventured to accomplish his task, due to the need of a fresh statement of the subject.

The matter usual to such a text—the character and constitution of bodies, creation, development and finality of the world, nature and her laws—is given full exposition. When considering certain problems in detail, such as hylomorphism, quantity, and miracles, the author proceeds in a manner which exhibits his experience and skill in this subject. His exposition as a rule is clear and concise enabling the student to grasp quite easily the question under discussion. In one place Father Glenn deviates from the teaching of St. Thomas, and that when he says, that multilocation is not intrinsically or absolutely impossible (p. 76).

The text is intended by the author for undergraduate students and does not, therefore, treat the problems as exhaustively as a more advanced student would desire. Those, however, who are strangers to the study of cosmology will find in this work a clear, orderly and sufficient exposition of this important science.

J.M.J.

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**Great Catholics.** Edited by Claude Williamson, O.S.C. 456 pp. Macmillan, New York. \$2.50.

Fervent Catholic lives are beyond doubt the most forceful apologetic for the true Church of Christ. In St. Ignatius Loyola, whose story is among those included in this fine volume, we have proof that even the mere record of such lives has a power to inspire the soul's return to God. These pages tell of the lives of thirty-seven men and women who lived on this earth the teachings of Christ. Some of our finest Catholic writers have contributed the biographies that make this book an outstanding achievement, C. C. Martindale, S.J., Christopher Hollis, Margaret Yeo, Shane Leslie, and Hugh Pope, O.P., among them.

The standard by which the greatness of Catholics as Catholics must be measured is sanctity, for that is the end of the Catholic life. Even when they are great as measured by other norms, they are not great Catholics unless it is the supernatural life of grace and charity that gives form and color to the whole. But though all the Saints are great Catholics, not all great Catholics are saints. Accordingly the editor of this collection has wisely chosen many of his subjects from our uncanonized greats, including such men as Ozanam, Francis Thompson and Gregor Mendel. Among the Saints who live again in these pages are St. Augustine, St. Catherine of Siena, St. Thomas More and St. Vincent de Paul.

It would be difficult to conceive of a more varied group of personalities. Every vocation and station of life has its heroes and heroines and each is represented here. Most of the men and women are

close to our own day; less than ten of them having lived before the sixteenth century. English Catholics predominate but Italy, France and Spain are also well represented. Charles Carroll of Carrollton and the late Cardinal Hayes are the New World's contribution to this galaxy of the great. The unity and universality of the Church as well as Her sanctity are fully demonstrated in these lives of the children She mothered.

It is not with any intention of disparaging the others that we admit to a special appreciation for Michael de la Bedoyere's "Leo XIII" and Mgr. Fulton J. Sheen's "Cardinal Hayes." There will be few readers who will not find all these biographies interesting and inspiring. Some will undoubtedly be disappointed at the omission of names they would like to have seen. That only argues for a volume of *Other Great Catholics* to succeed this excellent work.

A.O.C.

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**A Philosophy of Work.** By Etienne Borne and Francois Henry. Translated by Francis Jackson. 221 pp. Sheed & Ward, New York. \$2.50.

"Those Christians have betrayed their vocation, who have united their intelligence to their hardness of heart in order to make the barbarous answer: 'Because Adam was guilty of sin, you must work and suffer in working.'" To those of us secure in our virtuous acceptance of work as a necessary evil, this assertion comes as a shock. So will the whole book. But it is a pleasing shock. We are actually going to be made to like work. This is a Christian glorification of work for the idealistic worker, who cannot accept the Communist apocalypse. Dedicated to the Catholic Working Youth (J.O.C.) of France, these lucid and challenging meditations devoted to modern manual labor offer a joyful and vigorous *credo* to the modern worker.

The authors' history of labor begins with the concept of labor in pagan Greece, where work was for slaves and speculation for men; and never the twain shall meet. Passing to the middle Ages, work, in the light of revelation, assumes significance not only as a necessary consequence of sin, but as a salutary discipline for the will, and a sign of man's dependence on fellow-man and on nature for his perfection. With the Reformation and the divorcing of work from contemplation, comes the notion of work for its own sake. Prosperity becomes the sign of predestination. The stern Calvinistic religion of production foreshadowed the bourgeois religion of material success. Work is thus ushered into the modern era as something devoid of joy and finality, an implacable law grinding away the soul of the worker. The formulation of mysticisms of labor to regain the lost vision and joy is the necessary consequence.

Russian Stakhanovism, a possible solution to the problem, is sympathetically and realistically reviewed and rejected as found wanting in ultimate satisfaction of human aspirations. The imperious and growing aspirations of labor can be satisfied only by a reconciliation between the vocation of labor and the religious vocation of man. The descriptive definition of labor, transient action destined to perfect an exterior object, is completed by the motive of fraternal charity and the preparation for contemplation. The necessary painful effort thus becomes not only tolerable but ennobling and joyful. United to the spirit of faith, this concept of work retains the noble aspirations of the worker and avoids the dead-end of Communism. In the gradual unfolding and development of Christian truth, it becomes the shape of future civilization.

The chapters are short and thoughtful, arresting by the constant appearance of revolutionary assertions, supported by acute analyses of labor in all its imposing realness and aptly illustrated by history and contemporary events. The style is lively, masterful and refreshingly aggressive, free from the measured and colorless monotony that sometimes creeps into such essays. If the reader of this book cannot yet call himself a pessimist for not liking work, he will at least have some new ideas that will put life in his veins, and an eminently soul-satisfying and bright ideal to set before him in his work in the future.

H.C.

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**The Risen Christ.** By Most Rev. Tihamer Toth. Translated by V. G. Agotai. 207 pp. Herder, St. Louis. \$1.75.

The name of the author and the universally acknowledged practicality and opportuneness of the works that have already come from his gifted pen are ample guarantee for the merit of these present sermons. In the fine translation of V. G. Agotai they have lost none of that power and attractiveness which they must possess in their original tongue.

One half of this book is dedicated to a series of sermons on the Resurrection and Ascension of Christ, the resurrection of the dead, and the last judgment; the other half, to sermons on the Blessed Virgin.

What can offer more profitable matter for meditation than the Resurrection of Christ? For as the author says, "It is the crown of His labors, the final assurance that He is the Son of God. It is the foundation of our Faith, the triumph of truth, encouragement in our strenuous life and a pledge of our own resurrection." In his sermons on the Blessed Virgin the eloquent bishop explains Mary's right to

our veneration, her dignity and her influence upon her sex, as woman, virgin and mother.

The thought, well ordered and clear, is rendered easy to follow by the natural outline of the subheadings within each chapter. Apposite stories, striking comparisons, and pointed illustrations capture our attention, clarify the ideas and leave us with a vivid, tangible and permanent apprehension of the truth they are intended to convey.

S.D.

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### DIGEST OF RECENT BOOKS

To those who may be seeking a clear and concise notion of Catholic Action and a brief resumé of its organization throughout the world we recommend **A Guide to Catholic Action** edited by Rev. John Fitzsimons and Mr. Paul McGuire. Besides the editors, other outstanding men have contributed to this work. What Catholic Action really is has been set forth simply and briefly by establishing its relation to the doctrine of the Mystical Body and the liturgy. A glimpse of the world scene of Catholic Action follows, showing how each country plays its part in its own way. The growth of Catholic Action in Italy, Belgium and France is examined in detail because it is in these countries that it is most especially developed. A fitting conclusion to the work is a chapter on Formation Technique dealing with the organization of parish units. The work is eminently practical for both clergy and laity. (Sheed & Ward, N. Y. \$2.00).

With a scholarly and experienced pen, R.H.J. Steuart, S.J., has written **In Divers Manners**, a series of essays (or meditations) all inspired by the mystery of the Incarnation. Following the guide of traditional Catholic thought, Father Steuart has used heart and mind to unveil some of "the riches of the wisdom and of the knowledge of God." The result is such splendid essays as "The Higher Pantheism," "The Word was made Flesh," and "The Hope of Our Calling." (Longmans, Green, N. Y. \$2.00).

In **Mystical Poems of Nuptial Love by Coventry Patmore**, Father Terence Connolly, S.J., as editor, presents to lovers of genuine poetry an excellent and revealing clarification of the meaning of *The Unknown Eros*, *The Marriage Sermon* and other poems, which might otherwise remain vague but which are today deserving of reading and thoughtful consideration. So it is that one cannot but believe that a debt of gratitude is owed to Father Connolly for having at this time called special attention to the work of Patmore who is too generally known only for his *The Toys*. The world needs to know more of the life and work of one who, upon the solid foundation afforded by Saint Paul and the Doctors and Mystics of the Church, saw in marriage an exalted vocation and in nuptial love a reflection of Divine love. Coventry Patmore was "a much married man." If he knew and appreciated thoroughly the meaning of Christian marriage it was not because he was a Victorian but because he knew and appreciated the boundless love of the Divine Author of Christian marriage. (Bruce Humphries, Boston. \$3.00).

Since parents are the first educators of their children, the task of teaching children to read resolves in great extent upon them. In order



that parents may have a guide in performing this duty, M. Pradel, who has distinguished himself in the field of education, presents parents with a valuable aid in his work *Les Lectures des Jeunes*. The author divides his work into four sections corresponding to the four duties of parents in supervising their children's reading: to watch, to protect, to direct, to form. Under each section the author gives all the suggestions necessary to achieve these ends. M. Pradel has given parents a work which is indispensable for complete parental guidance. (Tequi, Paris. 12 fr.).

"Slender volume" seems to be a tag reserved for the publication of poems, but it may be usurped here and applied to a short novel of clerical life, *The Burden Light* by Rev. Edward P. Keenan. The brisk progress of Father Keenan's story takes a newly ordained priest and his co-laborers through a full week of pastoral activity. Still there is room for an interesting, unromantic story whose joys and griefs are seen in three priestly lives. Father Keenan's simple style imparts a sense of familiarity that vitalizes his story. It should have a wide Catholic appeal. (Kenedy, N. Y. \$1.75).

If you wish to be *At Your Ease in the Catholic Church* you will find many helpful hints in Mary Perkins' volume of that title. In a pleasing, and at times amusing, manner the author strives to assist Catholic lay people in making their religion an integral part of their distracted everyday lives. Dipping into sources of moral theology, canon law, and the liturgy, in addition to an ordinary book of etiquette the author has set down a fund of information which every Catholic should have stored up and ready for immediate use. Readers will be happy to find satisfactory explanations of things which have perhaps puzzled them for many years—the duties of godparents, preparation for a sick call, publication of the banns of marriage, the case against cremation, proper method of addressing members of the hierarchy, the meaning of abbreviations after names of religious, Lenten penance and Easter joy, indulgences, the index, religious contact with non-Catholics, and many other interesting items. (Sheed & Ward, N. Y. \$2.00).

For those who read *The Happiness of Father Happé* there are many smiles in store. In this, her last work, the late Cecily Hallack portrays a rotund and jolly Franciscan who, though unused to the English idiom, charms the inhabitants of a small English village with his delightful stories. Famed as a genealogist and botanist, Father Happé is, nevertheless, altogether guileless. He is full of glee, this mellowed Franciscan Friar, and draws all to a happier service of God. In blending the rich humor of Father Happé with that tender sympathy which he exhibits towards those with whom he comes in contact, Miss Hallack displays a delicate artistry. Simplicity is the dominant note from start to finish. We believe that this book should be widely read, (Kenedy, N. Y. \$1.50).

*The Cloister and Other Poems* by Barbara Elizabeth Foley is a very slender volume of poems (twenty-four in all) which breathe deeply of the religious spirit. Themes for the poet's pen are found in her friendship with God, her love of the Blessed Virgin, her resignation to sorrow and the tenderness of prayer. Unfortunately, the path to these lofty heights is cluttered by numerous mechanical faults. The meter often lacks perfection and there are many unfelicitous choices of end-rhymes. These imperfections may be minor, but they are distracting. "To A Little Boy" is the finest poem; the smoothest, "House of Beauty." Father A. Page, C.S.C. has written a brief, but very fitting foreword. (Bruce Humphries, Boston. \$1.00).

From the center of Christian thought and culture comes the fourth volume of the new series of the *Acta Pontificiae Academiae Romanae S.*



**Thomae Aq. et Religionis Catholicae Annis 1936-37.** In the main a collection of dissertations and discussions held by the academy, the *Acta* are concerned with such problems as the objectivity of the extra-mental world, the begetting of the intellectual concepts from the phantasm, the relation of morality to religion, and the fourth way of St. Thomas for proving the existence of God. The authors of the papers read include Gredt, Grabmann, Cordovani, and Xiberta. Those who have followed the opinions expressed by these famous philosophers and theologians in the previous volumes of the series will not be disappointed in this one. (Marietti, Turin. L. 10).

Short, simple, yet profound as the creed are the fourteen essays in **Staircase To A star** by Father Paul Bussard, well known as editor of the *Catholic Digest* and the *Leaflet Missal*. Blending a rare literary excellence with intimate knowledge of the ways of God and man, the author reveals created beauties as finite symbols and signs which should guide men to the infinite and uncreated Beauty of God. Father Bussard has discovered the secret of allowing the reader to do some of the thinking so that the essays come very near to being meditations. Readers of this volume will welcome the return of Columbine and Pierrot, the pair who voice the truth to misguided men with such clarity and forcefulness. (Kenedy, N. Y. \$1.50).

In **French's Oral Readings for Moderns** chosen and edited by Elise West Quaife we find an apt collection of new, up-to-the-minute readings suitable for use in Clubs, High Schools, Colleges, Declamatory Societies and the like. Miss Quaife has cut and arranged important scenes from such internationally popular books as *Gone With The Wind*, *The Good Earth*, *God's Angry Man*, *Three Cities*, and *The Power of the Sun*. Variety is added to her selection of material by the inclusion of several charming poems, character sketches and original monologues. Miss Quaife seems to have achieved her dual purpose of gathering a delightful group of oral readings and awakening renewed interest in some of the outstanding internationally famous novels of recent years. This work should be a worthy addition to the increasing number of books of its type containing selections for oral readings. (French, N. Y. \$1.00).

**HISTORY:** Since the time of St. Teresa of Avila no one has done more to foster devotion to St. Joseph than a humble and saintly laybrother, **Brother André, C.S.C.**, the subject of an interesting biography by Real Boudreau, C.S.C. Firmly convinced that St. Joseph, as Protector of the Church, is a steward who distributes God's favors to men, Brother André labored incessantly to make St. Joseph better known and loved. The great basilica at Montreal is a lasting monument to his success. The biography is vivid and realistic throughout. After relating the important incidents in André's youth, the author shows him as a lay-brother who was intent upon becoming a true religious. The story of the spread of devotion to St. Joseph is told simply but forcibly. Lest his readers form the opinion that André was someone above the lot of common man, Father Boudreau wisely inserts a chapter devoted to André's imperfections and shortcomings. The work closes with a list of tributes given by medical men to the favors received from St. Joseph through the intercession of Brother André. (Benziger, N. Y. \$2.00).

Lucien Bezuiller, C.S.S.R., has written an interesting life of a French layman, **Alfred Soussia**, whose staunch Catholic faith led him to accomplish much for God and neighbor. His life as a teacher was most successful; for not satisfied with merely explaining the sciences to his young pupils, he also tried to mold their characters by inculcating a love of the Catholic faith. Tertiary of St. Francis, husband, and father, he serves

well as a model for the modern man. How God seemed to have favored him as the recipient of special graces is brought out by remarkable instances in his life's activity. One hopes that an English translation of this work will be available soon so that this biography will find the ready acceptance it deserves. (Tequi, Paris. fr. 10).

The appearance of the **December** volume of the new edition of Alban Butler's **The Lives of The Saints** brings to completion the efforts of Herbert Thurston, S.J., and Donald Attwater. After the section devoted to the saints whose feasts are celebrated in December, the editors have inserted short accounts of some seventeen saints or blessed, rectifying accidental omissions in previous volumes. Two appendices are given. The first is a partial account of Alban Butler's memories; the second is a brief but very enlightening account of the much misunderstood processes of beatification and canonization. In every way this volume maintains the high standard set in the previous ones. (Kenedy, N. Y. \$2.25).

**La Simple Histoire du Bon Père Petit** tells the story of a Belgian Jesuit who died in 1914. Ninety-two years of age at his death, Père Petit had labored for over fifty years in the service of Christ, the conducting of retreats forming the chief part of his work. His simplicity, zeal, and transparent goodness had caused him to be revered as a saint even in this life. At present efforts are being made to have his cause introduced in Rome. This inspiring and eminently readable story by Henri Davignon is the novelist's first attempt at biography and the results indicate that he would do well to continue in this field of literary endeavor. (Lethielleux, Paris. fr. 15).

In a small volume entitled **Studi Domenicani**, Angelus Walz, O.P., who has contributed much to the study of Dominican history, has gathered together a number of his studies relative to St. Dominic, St. Catherine and the two Dominican Doctors of the Church. His three papers on the founder of the Order consider the Saint's importance in the history of teaching and preaching, which has not been sufficiently stressed. Likewise St. Dominic's interest in the Universities as agencies of forming his brethren is given special consideration. The other sections deal with the iconography of St. Albert, the devotion to the Sacred Heart as portrayed in the writings of St. Catherine of Siena, and the Thomistic impress on recent theological works according to the papal prescriptions found in the Code of Canon Law and the statutes of Catholic Universities. These studies though different in character, contain much useful material that will stimulate interest. The explanatory notes and bibliography add greatly to the utility of the book. (Herder, Rome).

The first half of the twenty-second volume of the Smith College Studies in History is a translation, by Florence Gragg, of the first book of the **Commentaries** of Aeneas Sylvius Piccolomini, later Pope Pius II. The introduction by Leona C. Gable gives a brief history of the **Commentaries** as a background for this quasi-diary of the great Italian humanist. Miss Gable has also enriched the text with historical notes that make easy of control this important source for the history of the *quattrocentro*. (Smith College, Northampton, Mass.).

**DOCTRINAL:** In **Marriage**, Bishop Franz von Streng presents to the faithful a short book of great importance. In a style, both plain and primarily instructive, the real excellence of Christian marriage is depicted for the married and for those who contemplate marriage. The value of this work cannot be underestimated, in view of the light on this august sacrament. After establishing the divine source of the marital union, the author proceeds to place before the reader the dignity to which Our Blessed Lord elevated this sanctified channel of graces. Nor does the

author smother himself in the ecstasy of the ideal. Frankly he enumerates the seemingly unconquerable obstacles constituting the struggle which courageous and self-sacrificing Catholics must overcome in their quest for a true Christian marriage. The venomous ignorance resulting from the false modern day theories of eugenics, sterility, birth control, etc., destined ultimately to degrade this sacred state, is antidoted with the Christ-given enlightenment of truth and sound counsel, that will lead to the marital happiness intended by God. The book is highly recommended to priests anxious to place in the hands of conscientious Catholics a convincing study of the sublimity and inspiring ideal of Christian marriage. (Benziger, N. Y. \$1.50).

A plain, straight-forward exposition of the fundamental truths of the Catholic Church is the sterling objective of **Father Smith Instructs Jackson**, written by the Most Rev. John Noll, D.D. The dialogue between a "Father Smith" and a "Mr. Jackson" eliminates the rigidity of the ordinary catechetical work. The conversation flows pleasantly, gathering into its stream the essential elements of the Catholic faith. A generous collection of appropriate biblical quotations is employed to establish the divine authority for the beliefs of the faith. Since the book will insure a more perfect understanding of the Church, both Catholic and prospective convert will find it of great convenience. This edition is the thirtieth which indicates the work's extensive appeal. (Our Sunday Visitor Press, Huntington, Ind. \$1.00; paper, \$0.50).

**The Sacrament of Confirmation**, from the pen of Father L. L. McReavy, is a collection of six sermons that will prove quite invaluable to young priests and seminarians who seek information on this Sacrament of "spiritual manhood." Written as a Lenten series, popular in style, the work covers every phase of a sacrament too many consider as "merely the occasion of receiving an additional, unused Christian name." Not content with condemnation of this attitude Father McReavy has offered certain remedies and has pointed out the significance, the effects, the present day utility of Confirmation in view of the ever-increasing demand for real soldiers of Christ. A wealth of scriptural authentication for the doctrine expounded within its pages, quotations from Saint Thomas, and a synopsis at the beginning of each sermon enhance the worth of this booklet. (Wagner, N. Y. \$0.50).

Motivated by the belief that "in every age in which a grave disregard for the laws of Christ's Church prevails, we always find a subsequent spirit of disrespect for parental and civil authority as well," Father Clement Crook has published **The Precepts of the Church**. He does so in the hope that it will aid as an antidote to prevalent disregard for authority. The author, in the form of a Lenten series of seven sermons, first establishes the authority of the Church to command, then discourses on the Precepts of the Church, and finally treats of the Resurrection of Our Lord and its significance in human life. Simple in style, instructive in content the work is a definite contribution to the literature on the Precepts of the Church. (Wagner, N. Y. \$0.50).

**SCRIPTURE:** A biblical work which many authorities consider to be the outstanding contribution in recent years to the field of preliminary scriptural study is **Introductio In Sacros Utriusque Testamenti Libros Compendium** by P. H. Hopfl, O.S.B. In the third volume, which is in its fourth edition and has been revised by P. B. Gut, O.S.B., the author makes a careful study of the books of the New Testament. An orderly arrangement which consists in a conspectus of the life of the inspired writer, the authenticity of the book, its time of composition, its purpose and general characteristics is followed throughout. In his treatment of these points the author gives

numerous citations from the important writers of the centuries and the decisions of the biblical commission. (Anonima Libreria Cattolica Italiana, Rome. L. 36).

**LITURGY: The Year's Liturgy**, a two volume work, is another noteworthy addition to the modern liturgical revival. Written by Dom Cabrol, O.S.B., this set retains the essential features of Gueranger's longer and more detailed *Liturgical Year* and, in addition, gives the reader the fruit of Dom Carbol's long and thorough studies on the liturgy. The first volume, which has just been received, is devoted to the liturgical seasons. In the introductory chapters the author treats of the origin and development of the liturgy. The succeeding chapters give a detailed study of each liturgical season: its history, principal feasts, and the essential lesson conveyed. A careful study of these pages should contribute greatly towards giving the laity a better appreciation of the liturgy and a more intense union with the Mystical Body. (Benziger, N. Y. \$2.10).

The fourth volume of Aloysius Moretti's ceremonial according to the Roman rite, **De Sacris Functionibus Episcopo Celebrante, Assistente, Absente**, is divided into three parts treating of sacraments, sacramentals and services for the dead. Both of the first two parts are divided into two sections. The first section of each of these sets forth the procedure when the celebrant is a bishop, while in the second the author assumes that a priest is the celebrant. Treated in the first part are such ceremonies as the administration of baptism, confirmation and holy orders, the consecration of a bishop-elect and the celebration of the sacrament of matrimony. An appendix explains the rite to be followed in administering the last rites to a bishop. The second part, on sacramentals, enters into detail on such functions as the blessing of an abbot-elect, the dedication and consecration of a church, the consecration of altars, the blessing and reconciliation of cemeteries, and the blessing of bells. The author prefaces the treatment of the third and concluding part with some general observations. However, he is mainly concerned with the appendix in which the procedure in the case of the death of the ordinary is explained. The diagrams and charts are precise aids for a facile understanding of the text, while the frequent use of bold-face type is helpful to one seeking a resumé of the functions of a particular office. (Marietti, Turin. L. 40).

**CANON LAW:** The newest edition of **Ordo Judicialis Processus Canonici Super Nullitate Matrimonii Instruendi** by Ivo Benedetti is accommodated to the Instruction of the Sacred Congregation of the Sacraments of August 15, 1936. The author, an advocate of the Roman Rota, enlarges on his former work to the extent of commenting on this Instruction and supplying various formulas pertinent to the subject. (Marietti, Turin. L. 12).

In writing the **Manuale Practicum Iuris Disciplinaris et Criminalis Regularium**, M. A. Coronata, O.M.Cap., has produced a guide that is general enough to be of use to all religious superiors, ordinaries and diocesan curias even though there is special reference to the Capuchin Order. The author has presented a lucid explanation of the simplified method of proceeding in the disciplinary and criminal cases of religious orders. The three books explain various judicial and extrajudicial procedures, enumerate faults against which superiors can and must proceed, and give eighty of the more useful formulas to be employed in particular instances. (Marietti, Turin. L. 18).

**DEVOTIONAL: Our Blessed Lady** by Kilian Heinrich, O.M.Cap., is the second volume in the series of meditations selected from the large work, *Mit Gott*, by Athanasius Bierbaum, O.F.M. The meditations are

mainly devoted to a consideration of the salutations of the Litany of Loreto and to the Angelus. The expositions of the titles of the Litany are brief, but suggest sufficient matter for effective thought. As far as possible apt quotations from Scripture are given to accommodate a justifiable reference to the numerous honors paid to Our Blessed Mother. (St. Anthony Guild Press, Paterson. \$1.00).

When indulgenced prayers are so numerous, it is often difficult to know the correct indulgence attached to each. **Preces et Pia Opera** eliminates this difficulty by presenting in one small volume a collection of indulgenced prayers corrected to the end of the year 1937. This work was edited by the Sacred Penitentiary in accordance with the plan of the late Holy Father, Pius XI, who commanded that it alone be regarded as the authentic collection. The book is divided into two parts; the first is a collection of indulgenced prayers for the benefit of all the faithful, the second is for special classes of the faithful: priests, religious, students, parents, etc. While most of the prayers are in Latin, some in Italian and French are interspersed throughout. The indexes, arranging the prayers not only in alphabetical order but also according to subject matter, enable the reader to find any prayer without difficulty. (Marietti, Turin. L. 25).

**Seeking Only God**, by Athanasius Bierbaum, O.F.M., is a book that every priest should read, for its purpose is to stress the importance of the spiritual life in the clergy. After explaining the necessity of the interior life for a priest, if he would not become forgetful of his great calling, the author explains how this life is to be possessed and maintained. Father Bierbaum's insistence upon the ordinary activities of the priest as the important means of sanctification should make evident the great practicality of this small book. (St. Anthony Guild Press, Paterson. \$1.00).

To make the will of Our Heavenly Father the supremely dominating idea of man's life, is the very sum and substance of Christian perfection. In **Yes, Father**, Richard Graef, C.S.Sp., takes us along this road of obedience in the footsteps of Christ, pointing out to us its hardships, its consolations and its beauty, its certain and happy ending in the courts of heaven. As the road is the same for all, this book has an appeal for priests, religious and laymen. Enriched by Gospel quotations, simple yet most profound in the method and ideal it proposes, easy to read in the excellent English translation of Father Rattler, O.S.A., this book will do much to foster the spiritual life of its readers. (Pustet, N. Y. \$2.50).

In his English adaptation of Martin Jennesken's **The Eucharist and Life**, the late Gregory Rybrook, Ord. Praem., has been most successful. With language that is terse and in a style that is direct and forceful, the work describes the entire spiritual life with special emphasis upon the Eucharist as sacrifice and sacrament. The life of grace and the part that the Holy Ghost, the Eucharist, and Mary play in that life are described with simplicity and clarity. This work is unreservedly recommended for both clergy and laity. (St. Anthony Guild Press, Paterson. \$1.50).

**PAMPHLETS:** The Liturgical Press offers three new pamphlets in the Popular Liturgical Library Series. **The Manner of Serving at Low Mass** gives detailed instructions for the carrying out of the rubrics by the altar boy. **Marriage In Christ** is a practical little pamphlet presenting a translation of the marriage ceremony and Mass together with a brief introduction concerning the Sacrament of Matrimony. **Into Thy Hands** is a Compline book for the use of the laity containing the office of Compline for Sunday and every day of the week. (Collegeville, Minn. \$0.10 ea.).

Four pamphlets have been received from Our Sunday Visitor Press. **A Search For Happiness** by Rev. Patrick F. Harvey, S.J., presents interesting arguments to show that belief in God is not only reasonable but

also a demand of reason. Rev. John A. O'Brien, Ph.D., sounds a warning to the youth of America against the enemies of moral cleanliness, in **Youth's Struggle For Decency**. A pastoral letter of His Eminence William Cardinal O'Connell gives us **The Catholic Doctrine of Purgatory**. Bishop John F. Noll, D.D., in **A Christian versus an Anti-Christian Front** advocates with his never-idle pen a "united front" of Catholics, Protestants and Jews to stem the progress of God-hating organizations and influences. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 ea.).

The Central Bureau Press offers: **The Outstretched Hand of Communism** which is the reply of the Most Rev. Aloisius Muench to the communist offer of union with the Church in social activity; and **Donoso Cortés**, which is a life of that eminent Catholic statesman and political philosopher written by Goetz Briefs. (Central Bureau Press, St. Louis. \$0.10 ea.).

A Rosary Novena booklet prepared by Dominic Dolan, O.P., for community use is now available. Lovers of the Rosary will find in the novena prayers, the Divine Praises, and the Litany of Loretto, a ready source of information on Rosary devotions. (Apostolate of the Rosary, N. Y. \$0.10).

An instructive pamphlet on **The Family** has been written by Dr. Maria Schuler Hermkes. In its eighteen pages the author gives the relation that must exist between the family and the Church if a solution to the modern marriage problem is to be found. (America Press, N. Y. \$0.05).

Five pamphlets by Isidore O'Brien, O.F.M., have been published by the St. Anthony Guild Press: **The Shadow of the Cross, Sculpturing Truth, The Father's Shadow, Christ the Physician, and The Church Our Mother**. (St. Anthony Guild Press, Paterson. \$0.10 ea.).

**PLAYS**: The fourth volume of Frances Cosgrove's **Scenes for Student Actors** has been published. Like the previous volumes, this consists of short selections from the contemporary drama arranged for single characters and group scenes. (French, N. Y. \$1.50).





# CLOISTER + CHRONICLE



## SAINT JOSEPH'S PROVINCE

### Cloister Sympathy

The Fathers and Brothers of the Province of St. Joseph extend their sympathy to the Rev. L. M. O'Leary, Rev. W. T. Condon and Bro. John Way on the death of their fathers; to the Rev. T. A. Morrison on the death of his brother; to the Rev. F. A. Gordon on the death of his mother; to the Rev. P. A. Skehan on the death of his aunt, and to Bro. Hilary Kaufman on the death of his uncle.

### Catholic Biblical Association

On January 15, the Very Revs. J. A. McHugh, O.P., S.T.M., and C. J. Callan, O.P., S.T.M., attended a meeting of the Editorial Board for the Revision of the Douay-Rheims Bible at the Sulpician Seminary, Washington, D. C. The meeting was presided over by His Excellency, the Most Rev. Edwin V. O'Hara, D.D., Bishop of Great Falls, Montana, and the whole Editorial Board was present. Four new members have been added to the Board, so that the complete Board now consists of twelve members. Two are English, the Rev. Cuthbert Lattey, S.J., and the Right Rev. Msgr. John M. T. Barton. Matters discussed at the meeting were, first, the manuscript revisions of the New Testament which for some time have been in the hands of the Editors. It is expected that by the coming fall this will be ready for publication. The second main topic of discussion was the revision of the Old Testament, practically all the books of which now have been assigned to various Scripture scholars throughout the United States. The Editors who have so far labored on the New Testament were appointed for the Old Testament also. Hence Fathers Callan and McHugh have been given charge of the English style and expression and the Indices of the whole proposed Bible. The next meeting of the Board will be at Cincinnati, Ohio, the first week of November, in conjunction with the annual Convention of the Confraternity of Christian Doctrine.

Since our last issue of DOMINICANA, Fathers Callan and McHugh have brought out a new prayer-book entitled, *Our Lady's Rosary*. It is a book of Rosary devotions and meditations, and the most complete of its kind that has yet been placed on the market.

### Holy Name Society

The Rev. Harry C. Graham has recently been appointed National Director of the Holy Name Society. The appointment was made by the Very Rev. Provincial, T. S. McDermott. Father Graham succeeds the Rev. Thomas F. Conlon. His first appearance as National Director of the Holy Name Society took place on Sunday, January 8, in the Cathedral of St. John Baptist, Paterson, N. J. Bishop Thomas H. McLaughlin, D.D., presided at the service. On January 29, Father Graham preached the sermon at the Pontifical Mass opening the State Convention of Holy Name Societies of the St. Augustine Diocese at Jacksonville, Florida.

The Rev. D. G. O'Connor has been assigned to the National Head-

quarters of the Holy Name Society as Assistant to the Director, and as associate Editor of the *Holy Name Journal*.

**Forward** Since August 15, the following brothers have received the habit from the hands of the Very Rev. J. W. Owens, at St. Rose Priory: Donald Sherry, Clement McKenna, Chrysostom Serrey, David Kenay, Philip Brady, Hubert Horan, Augustine Dooley and Ambrose McNamara.

**St. Jude** A solemn novena in honor of St. Jude Thaddeus was held at St. Dominic's Church, Detroit, Mich., January 11. The sermons were delivered by the Rev. Anselm McCabe, O.P., of Washington, D. C.

The tenth annual winter solemn novena in honor of St. Jude began in the Church of St. Pius, Chicago, Ill., January 23, and terminated January 31. The services were conducted by the Revs. William D. Sullivan and James C. McDonough.

**Blessed Martin** On January 8, the Blessed Martin Choral Group gave a very successful benefit program for the sisters of the Most Pure Heart of Mary, colored, who are laboring strenuously among their people in Harlem. The Spring novena in honor of Blessed Martin will commence on May 10 and will close on May 18.

**Appointments** The Very Rev. W. R. Burke, O.P., P.G., has been re-appointed as Vicar-Provincial of the Vicariate of St. Albert for a term of four years.

The Very Rev. V. R. Burnell, O.P., P.G., has been re-appointed pastor of St. Pius Church and director of the Shrine of St. Jude for another term.

The Very Rev. J. B. Affleck, formerly pastor of St. Raymond's Church, Pawtucket, R. I., has been elected prior of St. Mary's Church, New Haven, Conn.

The Very Rev. B. C. Werner has been re-appointed Vicar-Provincial of our Missions in China.

The Very Rev. W. G. Moran has been reelected prior of the Convent of St. Antoninus, Newark, N. J.

The Rev. T. F. Conlon has been appointed pastor of St. Raymond's Church, Pawtucket, R. I.

The Rev. J. C. Nowlen has been appointed pastor of Holy Name, Philadelphia, Pa.

The Very Rev. J. A. McHugh, O.P., S.T.M., has been appointed pastor of Holy Rosary, Hawthorne, N. Y.

The Rev. C. M. Mulvey has been re-appointed pastor of St. Pius Church, Providence, R. I.

The Rev. M. J. Foley has been re-appointed pastor of Sacred Heart Church, Jersey City, N. J.

The Rev. W. J. McLaughlin has been appointed pastor of St. Dominic's Church, Youngstown, Ohio.

The Rev. P. A. Maher has been appointed pastor of St. Thomas Aquinas Church, Cincinnati, Ohio.

The Rev. J. R. Dooley has been re-appointed pastor of St. Albert the Great, Minneapolis, Minn.

The Rev. G. R. Carpentier has been appointed pastor of St. Margaret's Church, Boyce, La.



**With  
Our  
Professors**

The Rev. G. H. Kane has been elected to the Executive Board of the American Catholic Philosophical Association. The Very Rev. R. P. O'Brien and the Rev. J. I. Bailey of the House of Studies in River Forest, and the Rev. J. M. Nugent of Fenwick High School, Oak Park, Ill., are conducting a school for laboring men in the Parish Hall of Holy Trinity Church, Chicago, Ill. Father O'Brien is lecturing on the Papal Encyclicals, Father Bailey on Public Speaking and Parliamentary Law, and Father Nugent on American Labor.

Under the auspices of the Newman Club of the Ohio State University, the Rev. J. J. McLarney gave a lecture, January 15, "On Understanding the Church," commemorating Religion-in-Life-Week at the University of Ohio.

**Requiescat  
In Pace**

On Sunday February 12, Catholics in all parts of the world were united by radio and recited the Rosary in unison for the repose of the soul of His Holiness, Pope Pius XI. More than one hundred radio stations of the Mutual Broadcasting Company carried the prayers which emanated from St. Vincent Ferrer's Church, New York City.

The world-wide recitation of the Rosary was originally planned as a tribute of affection to the Holy Father on the seventeenth anniversary of his coronation. The death of the Pope made the recitation a memorial service. The Most Rev. Stephen J. Donahue, D.D., Administrator of the Archdiocese of New York, presided.

**Blackfriar's  
Guild**

The Rev. Urban Nagle, director of the Blackfriar's Guild, has just completed a three months tour during which he publicized the aim and scope of the Guild. As a result of his tour, he reports that fifteen prospective chapters seek admittance to the Guild. These are located in the New England, Middle Atlantic and Mid-Western States. If the interest of the Guild continues, at least twenty groups shall be numbered at its chapters after the convention in Rochester next June.

The Washington Chapter's production of *Barter*, Father Nagle's first play, is planned to be the most successful Catholic dramatic event in Washington. Numerous Catholic groups have pledged their support for its week run.

Some of the members of the Rochester chapter are engaged in a local Catholic radio hour which has won them commendation and acclaim.

**France**

The bodies of five Dominican priests and their seven companions slain by the Paris anti-clerical mob of 1871 have been found exactly as they were hurriedly thrown into a shallow grave by Catholic friends on the evening of the massacre. The bodies have been exhumed from their resting place in the park of the former Dominican College at Arcueil in order to be officially recognized by the Church authorities in charge of the cause of beatification.

**Philippines**

The two American Dominicans in the Philippines, Fathers J. D. McMahon and H. R. Ahern, professors at San Juan de Letran College, have inaugurated a series of sermons on Christology which will be broadcast over the radio.

## SISTERS' CHRONICLE

### Congregation of the Holy Cross, Brooklyn, N. Y.

His Excellency, the Most Rev. Edward Byrne, D.D., Bishop of San Juan, Porto Rico, was a recent visitor at the motherhouse.

During the Christmas holidays, Drs. Crawford and Steinhauer of the New York City school system gave lectures on Europe.

Retreats will be given in April at St. Joseph's, Sullivan County, and at Amityville, for those Sisters who will be engaged in camp work or teaching during the summer months.

### Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The first dentist to enter the congregation was one of the seven novices who made their first vows on the feast of the Epiphany. She is Sister Ramona M. Tombo, D.D.S., a native Filipina. Before her entry at Maryknoll, she was a member of the faculty of the Manila College of Dentistry.

In March, two Sisters will return to China. They are Sisters M. Rose Leifels and M. Beatrice Meyer. The latter is a sister of the Rt. Rev. Msgr. Bernard F. Meyer, M.M., Prefect Apostolic of Wuchow, South China. Both Sisters have already spent about fifteen years in China.

### St. Cecilia Academy, Nashville, Tenn.

Mr. Frank Speaight, celebrated English actor, gave readings at St. Cecilia's on January 30.

The Misses Margaret Mackin and Mary I. Purdy entered the novitiate on February 2.

The Rev. J. B. Connolly, O.P., gave the students' retreat at the Academy in February.

### Sacred Heart Convent, Houston, Texas

On January 5, the Mother General attended the alumnae meeting at Sacred Heart Academy, Galveston.

The Rev. Ambrose Smith, O.P., conducted recent retreats at the Sacred Heart Academy in Galveston and at St. Agnes Academy, Houston.

The Dominican alumnae of Galveston presented, during the second week of January, the first open meeting of the National Council of Catholic Women. His Excellency, the Most Rev. C. E. Byrne, D.D., spoke of the various activities of the N. C. C. W. The Very Rev. Daniel P. O'Connell stressed the value of good literature. The Rev. J. P. Sullivan gave an interesting account of the new United Catholic Organizations Press Relations Committee.

### Immaculate Conception Convent, Great Bend, Kans.

On January 9, Holy Mass was offered the first time at the new Rosary Shrine at the motherhouse. The Rev. J. M. Smith, O.P., was the celebrant.

Approximately one hundred nurses from the twenty hospital units of the three dioceses in Kansas attended the annual state convention of the Kansas State Sodality Union, held at St. Rose Hospital on Saturday, January 21.

The Rev. W. G. Scanlon, O.P., conducted the retreat for the nurses of St. Rose Hospital from December 18 to 21.

### Dominican Sisters of the Perpetual Rosary, Camden, N. J.

On Sunday, December 11, the Tertiary Perpetual Rosary retreat took

place at the shrine. Over one hundred made the retreat which was given by the Rev. John S. Moran, O.P. Fourteen members were received and five members made profession in the Third Order.

The public novena in honor of Our Lady of Lourdes was held at the shrine and ended on the day before the feast. The Rev. John A. Jordan, O.P., preached the sermons.

**Dominican Sisters of the Perpetual Rosary, Rome, Italy  
(American Foundation)**

The Very Rev. Father Thomas Garde, O.P., Socius to the Master General, gave the annual retreat which ended December 8.

On each first Sunday, one of the student priests from the Angelicum offers Holy Mass in honor of Our Lady.

The Most Rev. Philip Caterini, O.P., Procurator General, recently gave a series of conferences to the Sisters.

The Rev. Sebastian Bullough, O.P., of the English Province, has resumed his instructions on plain chant.

**Sisters of St. Dominic, Racine, Wisc.**

The Very Rev. Raymond Lawler, O.P., conducted an annual retreat at the motherhouse during the Christmas octave.

On Thursday, January 19, Jerome G. Kerwin, Ph.D., Prior of the Dominican Tertiary Chapter of the University of Chicago, gave a lecture on "The Needs of American Popular Government."

Sister Mary Petronilla Kessen died on December 29, in the fifty-first year of her religious profession. Sister Mary Dolores Endres died on February 3 in the fifty-first year of her religious profession. May they rest in peace!

**Dominican Nuns of the Perpetual Rosary, Catonsville, Md.**

On December 28, Sister M. Catherine of Jesus celebrated her silver jubilee.

The Rev. John S. Gaines, O.P., preached a triduum which closed on January 25.

**Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

The annual retreat for the community was conducted by the Rev. Justin McManus, O.P., from December 6 to the 15.

On December 15, Sisters Mary Clare, Mary Francis and Mary of the Compassion pronounced temporary vows. The Rev. L. E. Hughes, O.P., gave the sermon. The Rev. James Gillis, C.S.P., was celebrant at solemn Benediction.

**St. Mary of the Springs College, Columbus, Ohio**

On December 27, departure ceremonies were held in the convent chapel for the second band of missionaries enroute to China. Mother Stephaine and Sister Adele accompanied three new missionaries, Sisters Carlos, Mary Bernard, and Rosamond. At the solemn Mass, the sermon was delivered by the Right Rev. Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith. Following the Compline service in the afternoon, an address was given by the Rev. James J. McLarney, O.P., President of Aquinas College.

Sister Veronica Haley died December 18. Sister M. Eileen Quinn died on January 12. Sister Berchmans Swingle passed to her reward on January 23. May they rest in peace!

**Convent of St. Dominic, Blauvelt, N. Y.**

On January 6, Sisters Mancini, Laurentia and Cyprion celebrated the silver jubilees of their religious profession. On this occasion, solemn Mass was offered by the Rev. J. L. Finnerty, O.P., assisted by the Rev. V. M. Ractz, O.P., and the Rev. L. S. Cannon, O.P. The Rev. R. E. Vahey, O.P., preached the jubilee sermon.

Sister Bartholomew Gilligan died on December 1 in the thirty-sixth year of her religious profession. May she rest in peace!

**Sisters of St. Dominic, Caldwell, N. J.**

The Rev. Owen Francis Dudley, renowned English writer and lecturer, spoke recently in the academy auditorium on "The Ordeal of This Generation."

The Very Rev. M. L. Heagen, O.P., conducted a community retreat from December 26 to January 2.

**Congregation of St. Thomas Aquinas, Tacoma, Washington**

On December 31, at a General Chapter held at Marymount, under the presidency of His Excellency, the Most Rev. Gerald Shaughnessy, S.T.D., Bishop of Seattle, Mother M. Josephine was re-elected Mother General of the Congregation.

On February 12, the Sisters and their pupils joined in the great Rosary tribute to the late Holy Father, Pope Pius XI.

**St. Mary's Dominican College, New Orleans, La.**

A requiem Mass was offered for the late Master General of the Dominican Order, the Most Rev. Bonaventure Paredes, O.P. Father Paredes was a close friend of the community and had visited St. Mary's on several occasions when he was Provincial of the Most Holy Rosary Province.

The Rev. F. D. Newman, O.P., conducted the college retreat in December and the high school retreat in February.

Miss Rose Lapinto entered as a postulant on the feast of the Purification.

Sister M. Matilda recently gave an exhibition of her paintings in the college auditorium and addressed the student body.

**The Dominican Sisters of the Sick Poor, New York, N. Y.**

On December 4, Holy Mass was offered for the first time in the new convent of St. Catherine of Siena, Dayton, Ohio. The Right Rev. Msgr. M. M. Varley was the celebrant.

At the Convent of St. Joseph, New York City, Sister M. Dolorata pronounced her first vows on December 13. On the same day, Sister M. Emmanuel made her final profession. The Rev. J. J. Durkin, O.P., presided. The Rev. G. C. Fitzgerald, C.S.C., preached the sermon.

**Saint Joseph College, Adrian, Mich.**

On January 3, nineteen young ladies were received into the Order by His Excellency, the Most Rev. Edward Mooney, D.D., Archbishop of Detroit. His Excellency, the Most Rev. Joseph Albers, D.D., Bishop of Lansing, was present for the ceremonies. The Rev. L. E. Hughes, O.P., pastor of St. Dominic's Church, Detroit, preached the sermon.

The newly equipped Studio Angelico was opened to a regional conference of the Catholic College Art Association on February 4. Sister Helene presided. The speakers included the Rev. Clement Della Penta,

O.P., the Rev. A. J. Alk, Sister Genevieve, R.S.M., and Sister M. Veronica, O.S.U.

The Rev. Urban Nagle, O.P., spoke to the faculty and students at a meeting of the Dramatic Guild on January 20.

**Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.**

The Rev. V. C. Donovan, O.P., conducted the students' retreat in January.

On February 11, the patronal feast of Mother Mary de Lourdes, Prioress-General of the community, a Missa Cantata was sung by the Right Rev. Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, and Ecclesiastical Superior of the community.



